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*"For the weapons of our warfare are not carnal, but  
mighty through God to the pulling down of strong holds"*

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## SCIENTIFIC SEQUENCE

ALBERT F. GILMORE

THE conclusion that effect follows cause; that, as there can be no effect without a cause, there can be no cause without an effect, is universally accepted. The terms antecedent and consequent, noumenon and phenomenon, are but other phrases expressing the same sequential relationship. The problem of cause and effect has occupied the attention of philosophers for ages, but it remained for Mary Baker Eddy to reveal what true cause and effect are, and to contrast this true and primal cause with a false sense of cause and its seeming effect, to which humanity is so generally committed.

Christian Science emphasizes the fundamental fact that there is in reality but one cause, and that cause God, or divine Principle. The effect, consequent, or phenomenon of this one cause is the spiritual universe, including man. And, moreover, since this cause, God, is Spirit, there can be in the effect, the spiritual universe, nothing unlike Spirit; that

is to say, the universe is spiritual, and since this cause, God, is infinite and the universe the full expression of infinite cause, there is no reality, no existence, no effect apart from this cause and this universe. Thus the false, material sense of a physical universe and a material cause is untenable. It is not founded in Truth; it has no relation to true cause and effect. It is but an erroneous belief without foundation in absolute spiritual fact.

Immediately, material sense rises to dispute this assertion. Why? Because its very existence is being denied. Not only is this false sense disclaimed through an understanding of true causation, but its universe, its own subjective state, is completely negated, wiped out as reality by this line of reasoning. The seeming controversy, however, must be resolved in order to enable mortals to gain a clear concept of reality; of what is permanent, reliable, true, in contradistinction to that

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which is temporal, unstable, and false. It is just this apparent conflict that Christian Science composes, completely and scientifically; and this settlement enables those who grasp its teachings to reach right conclusions regarding cause and effect, antecedent and consequent, noumenon and phenomenon.

That no subject is of more importance than this our Leader makes perfectly clear when she writes in "Science and Health with Key to the Scriptures" (p. 170), "Spiritual causation is the one question to be considered, for more than all others spiritual causation relates to human progress." This statement establishes the great fact of God's allness, of the great First Cause, complete in Himself, permanent and perfect. Because of its importance, the establishment of this fact in consciousness is fundamental with the student of Christian Science. It must be grasped in order to understand the effect of this only cause—man and the universe. This understanding should be so thoroughly established in thought that no claim or belief of another cause and creation can gain a foothold in one's consciousness.

The fact that there is but one cause, however, does not preclude the necessity of constant care in guarding one's mentality against false intruders which would claim origin in another cause. After one has learned that two and two are four, not five, the suggestion that the sum is five gains no credence. If suggested, it is instantly dismissed. When we are as sure of the reality of being, that there is but one cause and one effect, we should have no more difficulty in dismissing suggestions to the contrary than in denying a mathematical falsity.

Jesus gave excellent examples of the relation of cause to effect. He once told those who believed on him, "Ye shall know the truth, and the truth shall make you free." He thus illustrated cause and effect; that is, knowledge of the truth of God and His universe sets free from all contrary suggestions—that man is mortal, in physical slavery, is born into and dies out of matter in accordance with material law. All this he repudiated in his simple statement. Again, he told his disciples that certain signs would follow them that believe; that is to say, when they had grasped the facts which he presented, had seen the Christ which he was demonstrating, they would do marvelous things—take up serpents, drink poison without ill effects, heal the sick, even raise the dead. There were no conditions attached to these demonstrations of spiritual truth except that they must believe, understand, the Christ-power which made these results possible. Here scientific sequence was perfectly illustrated.

The necessity of gaining a clear understanding of true cause, or God, once established, let us look at the false claim of a cause apart from God, an effect apart from His universe. The so-called mortal mind or, as Paul described it, the carnal mind, "is enmity against God." Why? Because it claims to oppose divine power and prerogative in every particular. It first of all claims to be a cause or creator equal in authority and power with God. It claims as its universe the aggregation of material objects with which humanity is surrounded—the earth with all it contains, the heavens and all that therein is; in short, mortal man and the material universe are the objects of which mortal mind claims to be



the creator, the cause. This claim, this belief in a cause apart from God, and as a result a universe of materiality, is the situation which mortals face and must overcome in order to arrive at the real cause and the real universe, including the real, the spiritual, man.

Our Leader leaves no doubt as to the character of this false universe and, because like produces like, of the cause or creator of the seeming universe and mortal man. On page 67 of "Retrospection and Introspection" are found highly illuminating statements regarding this subject. We read, "The sinner created neither himself nor sin, but sin created the sinner; that is, error made its man mortal, and this mortal was the image and likeness of evil, not of good." Thus, like produces like. The carnal mind, sinful in every particular, claims to produce a creature after its own image and likeness. It is this false, this evil sense of a mortal, the offspring of a sinful cause, which constitutes the problem that humanity is engaged in solving; and the solution consists in the regeneration of the false sense of man through spiritualizing thought—the new birth.

This whole setup, viewed in the light of the real universe and the real man, is supposititious, is false. But, as this claim seems to possess power and prerogative, its suggestions must be met and destroyed in order to gain freedom from the material constrictions which the lie seems to present. Furthermore, mortal man is the victim of his own supposed creator. The false or evil sense of mind produces its image and likeness only to harass and pursue it with a multitude of evils in divers forms, even to its own sense of death; that is, it

creates but to destroy. Being of its own nature wholly evil, sinful, it could produce nothing unlike itself in its seeming offspring.

It was this belief of a creator and a creation that Jesus so vehemently denounced in addressing the Pharisees. "Ye are of your father the devil," he told them, "and the lusts of your father ye will do." Of necessity, the effect could not be unlike the cause; and the cause being evil, lustful, its results must partake of its nature. This devil of lust could create nothing of good. "He was a murderer from the beginning." Strong language, yet wholly justified, for, as we have seen, the carnal mind creates, in belief, but to destroy. If unchallenged by Christ, Truth, it pursues its evil way, even to the destruction of its victim, its own false creation. This seeming creator "abode not in the truth," Jesus continued, "because there is no truth in him."

This seeming cause and creator, being wholly evil, could by no means possess even a grain of truth, of reality, because it is wholly opposed to God, infinite Truth. And Jesus proceeds to attribute to the works, the effects, of this lying cause the characteristics of the cause itself, the so-called carnal mind. It is a liar and the father of lies. And since a lie has no semblance of truth, Jesus effectually wipes out the whole picture of the false belief of mortal existence as possessed of the slightest phase of good, or reality. In *Science and Health* (p. 188) we read, "Mortal existence is a dream of pain and pleasure in matter, a dream of sin, sickness, and death."

"But," one may exclaim, "is humanity wholly bad, wholly evil?" Surely not. The so-called human



consciousness often represents something vastly better than the utter sinfulness of a wholly evil and false carnal mind. Good is omnipresent, and its expression under the impulsion of omnipotent Mind finds its way by degrees into the mental household. The Christ is always at the mental door, seeking admission. We read in Revelation of the Christ-presence, expressing itself thus: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." And this "I," ever ready to enter human consciousness, is the healing Christ, Truth, the manifestation of God to men. One cannot conceive of a human mentality into which some ray of light has not shone.

The writer recalls a motion picture of young eagles in a nest, which seems to illustrate the unillumined state of consciousness. The two eaglets, a male and a female, the latter the larger, are resting in a large nest, generously strewn with various kinds of food suitable to their needs. Presently, the female crosses to her brother, attacks him viciously, and beats him to death, throwing his body over the edge to the cliffs below. The eaglet was impelled only by lust for killing. Did it not represent a state of mortal mind into which no single glimmer of the light of good had shone? It was a wholly sinful state, the offspring of carnal belief. Its source, or cause, being evil, its effect partook of the same nature. A similar mental state would scarcely be found in human experience. The human mentality seems to combine both good and evil—the good from God, the source of all good; the evil from the false sense of a creator, which

Jesus characterized as a liar from the beginning. But in reality there is only one Mind, infinite good.

The carnal mind, among its many claims to prerogative, would simulate the activity of the one Mind, which is omniactive. In this assumed activity, it harasses and punishes humanity whenever its efforts are not withstood. It would constantly crucify the Christ, the ideal Truth, which comes from God, good, to regenerate and heal humanity. The seeming presence of these falsities, these evil beliefs, should not terrify us more than does the alleged presence of ghosts, which have no reality apart from the imagination. They simply are not; and as we know the truth, they disappear. Whatsoever may be their claim as to form, strength, or importance, they are but the product, the effect, of a cause which has no existence other than as a lie, an utter falsity.

In view of our Leader's definite teaching, there is no reason for accepting as real aught that does not proceed from God, the infinite source, who is wholly good. To inquire as to the cause or source of evil is altogether futile. That which has no degree of reality has no cause. If evil had a cause, it would be real. The so-called mind from which evil seems to emanate is a myth. It has no substance whatsoever, no intelligence. In view of this, how important becomes our Leader's statement (*Science and Health*, p. 417), "Maintain the facts of Christian Science,—that Spirit is God, and therefore cannot be sick; that what is termed matter cannot be sick; that all causation is Mind, acting through spiritual law."

It follows, then, that since there is but one cause, there can be no



effect from another cause. This fact posits God and His creation of spiritual ideas as the sum total of reality. Scientific sequence, then, pertains only to this kingdom of reality,

God and His universe. As this fact is grasped, understood, the belief of a false cause and a false creation will disappear. Truth has no antagonist, no opposite.

## FREEDOM FROM RESPONSIBILITY

C. LILIAS RAMSAY

IN all her writings our Leader impresses upon us that the one thing needful, the one thing that is of vital importance for us all, is to gain the knowledge of God; and it is this knowledge which is the priceless gift of Christian Science to the world.

Christian Science gives us certain synonyms for God which help us to understand better His infinite perfection, and "the marvellous unity of man with God," to quote from Mrs. Eddy's work "Unity of Good" (p. 5). In *Science and Health* we read that God is Principle (see p. 465). Principle is defined as origin, source; and in every difficulty that may arise, Christian Science teaches that we must start our reasoning from Principle, and must go back to Principle to find the remedy. Perhaps, however, we do not always remember that in order to do this we must find our own actual origin in and of Principle, Spirit, Mind, divine Love. Are we always recognizing that our own actual being, what we know and are, emanates from God, from perfect Principle? Nothing less than this recognition of man's unity with his divine origin, this spiritual basis of thought and action, will set us free from the burdens which mortal mind is constantly endeavoring to lay upon us. One of the most prevalent of these burdens is responsibility.

This is one of the many cares imposed upon us as we outgrow the free and happy years of childhood. Part

of being "grown-up" is that we now have "responsibilities"; and so we are apt to accept them as inevitable, even while groaning under them. We fail to realize that we are really taking these burdens on to ourselves, and that none of them actually belongs to us. We know the Bible says, "Cast thy burden upon the Lord," but we do not always see how to do this.

Let us go back to our childhood and consider what was our responsibility then. Had we any responsibility? Was it not simply this: to obey our parents; to do what we knew they would approve, and to shun all that they would disapprove? "Mother never allows me to do this." "Father says I am always to do so-and-so." "I can't do this, for my parents would not like it." What a freedom from responsibility is here! And how simple life becomes for the child trained to be obedient and to respect his parents' wishes. He gets rid of personal responsibility by simple obedience to what he has been taught. A child whose parents are honest and consistent soon learns to understand the kind of things his father and mother would approve. So, because he loves and respects his parents, he obeys them gladly. He does not feel responsible for what other children do, he only knows what is his duty to his parents; and as long as he is obedient he is happy and carefree.



Is it in any way different for us, grown-up children, to whom Christian Science has revealed that we have an all-wise and ever-present Father, infinite Mind, ready at all times to guide us if we listen for His voice and are obedient?

Many instances recorded in the Bible show how those who listened for God's voice and obeyed His Word, carried out enterprises of such magnitude that they would have been impossible of execution by anyone who had accepted a false sense of personal responsibility for his action. One of the most striking of these is the case of Moses. Think of this man, at the age of eighty, who forty years before had been a fugitive from Egypt for his life, and had spent the intervening years keeping sheep in the desert. Imagine this man's position when it was made clear to him that it was his duty to present himself before the most powerful autocrat of the day and demand the release from slavery of a whole tribe of people who were engaged in doing work for the king on a large scale, work on which his heart was set! And further, when these people had got their freedom, imagine the task that lay before Moses, of conducting them on their long trek through the wilderness, with every difficulty augmented by the doubt and temper of the people, who, far from giving him support, at times even threatened him with violence!

How could any man succeed in such an undertaking? We find the answer in Numbers, where we read: "Now the man Moses was very meek, above all the men which were upon the face of the earth." And here was the promise: "My presence shall go with thee, and I will give

thee rest"—rest from personal responsibility. That was the secret of his marvelous achievement. Moses rejected personal responsibility, and cast the burden on the Lord.

Looking back on his early history, we can see what a transformation had taken place in his consciousness. As a young man, he was stirred with indignation at the cruelty and injustice his people were enduring at the hands of their oppressors, and, acting on his own responsibility—that is, obeying the dictate of mortal mind—he struck out against an Egyptian and killed him. The result of this hasty action was that he had to flee the country, and it must have seemed as if all hope of championing his people's cause was at an end. But the long years spent in the solitariness of the desert gave him time for meditation, and thus he eventually rose sufficiently above self-will to be meek enough to hear the voice of God calling him to do a work for the people which must have far exceeded anything he could have dreamed of in his early impetuous days. When we contemplate such a life-experience as this, can any of us feel that it is too late to let the transforming power of Spirit begin even now to make us anew?

Hear these comforting words from "Miscellaneous Writings" (p. 347): "God is responsible for the mission of those whom He has anointed. Those who know no will but His take His hand, and from the night He leads to light."

Another very striking and encouraging instance of what can be achieved by one who casts his burden on the Lord, is found in the history of David. We know how he was sent by his father, while tending his sheep, to visit his brothers who were



serving in Saul's army and facing an invasion by the Philistines. As soon as he arrived on the scene of action, he found that the army had been seized with panic because of a challenge sent out by the enemy to settle the matter by single combat—a formidable giant, Goliath of Gath, being the champion of the Philistines. "Surely to defy Israel is he come up," was the cry, and no one felt able to accept the challenge. When David, however, heard this, he at once put the responsibility where alone it could be met. "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" he exclaimed. And on the sure basis of the power of God he was prepared to meet the foe. When brought before Saul he said, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine."

David's confidence in God was the result of experience. He had been prepared for this occasion by his previous encounters with wild beasts. He knew that the power of God which had enabled him to rescue a lamb from the very jaws of a lion was equally available now to deliver them all from the hand of an apparently more powerful adversary. The responsibility, too, seemed indeed far greater—not a lamb, not even his own life only; nothing less than the fate of the whole army and people hung in the balance. Then we know how error tried to turn him from his purpose: his brothers laughed him to scorn—and, worse still, the king pressed upon him his own suit of armor and his own sword. Had David accepted these, what would the result have been? But he had the moral courage to decline the king's offer and, armed with a sling

and stones, he ran to meet his opponent. "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied." The challenge was to God and His ideas. The power of God alone could and did meet it.

When as students of Christian Science we meet with the claims of malicious animal magnetism, let us recognize that the challenge is against God and His spiritual idea, and that the spiritual idea alone can meet and defeat it. If we are tempted to make a reality of error by fighting it, it will be helpful to think of David's example. If he had entered into a hand-to-hand struggle with Goliath, where would he have been? We escape the mesmerism of evil by abiding in God, in good. Our understanding of Truth, Life, and Love will give us the victory.

Then, to turn for a moment to the greatest example of all—to the life of Jesus—did he not say, "My burden is light"? and this when it seemed as if the responsibility for the salvation of the world rested on his shoulders. If he had accepted the false sense of responsibility for one moment, it would have crushed him. We know how he met the claim, saying, "The Son can do nothing of himself, but what he seeth the Father do." And before Pilate he said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). That was his lifework—to be a living witness to Truth—to the nature and power of God, Life and Love.

Now, to come to our own times. When the writer had the wonderful experience of visiting Mrs. Eddy in



her home at Pleasant View, what impressed her most was the marvelous selflessness expressed by our Leader. One was conscious of being in the presence of someone utterly devoid of self-will—a unique experience. When it is asked, How could this gentle woman stand alone, facing the

incredulity and opposition of the world? how could she bear the burden of establishing Christian Science and founding the Christian Science movement? the answer is plain. She took no responsibility on herself apart from God. She listened for God's voice and was obedient.

## "THE HIGHWAY TO HEAVEN"

RALPH J. CARNEY

**N**O word falls more pleasantly upon human ears than the word "heaven." The longing for heavenly harmony, although it may seldom be put into words, or even definitely acknowledged in thought, persists in every heart through all the changes and vicissitudes of the human scene. All men desire to be free from worry and fear, to be possessed of all that is needful for their well-being and comfort, to feel the upwelling joy of living that brings a song to the heart, and vividness and delight to all the minutiae of daily life.

Because she knew more of heaven and the way thereto than any other on earth in our age, Mary Baker Eddy could write in "No and Yes" (p. 33), "Self-sacrifice is the highway to heaven." Heavenly peace, heavenly bliss, and heavenly purity are superlative treasures for which no sacrifice of material beliefs, or whole-hearted renunciation of human pride, self-will, and self-love, is too great a price to pay.

All nations and kindreds of the world are freely bidden to the feast of divine Love, the heaven of Spirit; and yet, how many there are who make excuses and say they cannot come! One is preoccupied with his business, another has a farm; still others are mesmerized by the illusion of worldly pleasures, and so

they do not heed or accept Love's tender invitation. Then, too, the belief that heaven can be found only beyond the grave is still widely entertained. And so great is the dread of this experience through which they believe they must pass in order to reach heaven's blessedness, that most of the world's inhabitants desire to stay on this side of that portal as long as they can.

At this point Christian Science has some supremely good news for mankind. It declares and proves with irrefutable logic, as well as by the teachings of Jesus, that it is not necessary to die in order to experience heaven. Mrs. Eddy writes on page 37 of "Unity of Good": "Jesus not only declared himself 'the way' and 'the truth,' but also 'the life.' God is Life; and as there is but one God, there can be but one Life. Must man die, then, in order to inherit eternal life and enter heaven? Our Master said, 'The kingdom of heaven is at hand.' Then God and heaven, or Life, are present, and death is not the real stepping-stone to Life and happiness. They are now and here; and a change in human consciousness, from sin to holiness, would reveal this wonder of being."

It is "a change in human consciousness," therefore, which constitutes the entire journey from earth



to heaven. "The highway to heaven" is purely mental, and we advance or retreat along that highway with every conscious hour. Every good thought, every spiritual idea entertained, every loving motive acted upon, is an advance toward heaven. Every yielding to the temptation to believe in the reality of matter and evil, and the pains and pleasures of the five corporeal senses, is a retreat from harmony.

Heaven is the only actual and eternal condition, estate, kingdom, or habitation there is or can be. It is not a limited place beyond the clouds, but a divine state of consciousness, of intelligence, reflecting Love and Life. Time enters here not at all! Beginning and ending are unknown to heavenly consciousness. Within the perfect kingdom of divine Mind all is activity, and yet all is peace. Symmetry, grace, tranquillity, and beauty are all-pervading, and "there shall be no night there." Sadness, parting, death, have never cast their drear shadows over the pure friendships and brotherhood of heaven.

In the state of consciousness called heaven, man knows himself, and all the host of the sons and daughters of God, to be spiritual and complete, incapable of sin or suffering, with neither knowledge nor memory of evil. To man, made in the image and likeness of Love, dwelling forever in the one universal harmony, discord and decay cannot appear. To him naught is insubstantial, naught temporary, naught fleeting. He abides in complete security.

We are all invited to enter heaven now. We are all privileged to do so! Nothing can debar any one of us from its ineffable perfections, its endless delights, save ignorance of

God, and the sin and error which arise from such ignorance. And "a change in human consciousness, from sin to holiness," will reveal to us its wonder and glory. Death is not its doorway, for we do not die into heaven, but rather do we live our way into it. Through the consecrated, constant endeavor to think only good thoughts and to manifest only kindness, love, and righteousness in every act, we progress toward the happy realization that Christ Jesus fully meant all that he implied when he said, "The kingdom of God is at hand."

According to the teachings of our beloved Leader, it is sin alone that veils from us the ever-present harmony of God's kingdom. Her writings also make it plain that in one sense the word "sin" has a vastly larger meaning than that which is commonly given it, and in another sense it is much less formidable. The moral standard of Christian Science is exceedingly high; it is nothing less than that indicated by the words of a well-loved hymn found on page 383 of the Christian Science Hymnal:

"Whatever dims thy sense of truth  
Or stains thy purity,  
Though light as breath of summer air,  
O count it sin to thee."

God is Mind; and Mind is infinite, the only power and presence. Mind manifests itself solely in ideas, never in, or by, or through matter, for matter is mindless, unthinking, unknowing. Every belief and claim that matter is real partakes of the nature of sin, for in belief it breaks the First Commandment and would enthrone other gods above the one true God. But as divine Mind is the only God, there are no other gods; therefore sin is unreal. No such



thing as sin ever existed. How could it exist, since the one and only creator does not manifest, create, or express it?

There is, in reality, neither pleasure nor profit in sin. It is always a mistake, a lie, entirely void and powerless. But so long as the belief lasts, it is self-punished; and to cease sinning is the only way whereby we can escape sin's torment. We enter heaven in proportion to our freedom from sin, but we cannot free ourselves from it while we believe it to be real, for that belief is in itself a form of sin.

Even though in individual human history there may seem to have been sins many, and human memory has

a crimson stain, yet, through the realization that evil has never been real, because God, good, is All, sin can be effaced and its penalties wholly annulled. In Isaiah we read, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The realization of the absolute supremacy of Love and the utter nothingness of sin awakens a lively hope of paradise in the hearts of men. Through purification of thought and life, both those of us who are on this plane of thought and those who have passed on can come into the very presence of the perfect God and find rest, and peace, and happiness.

## GOD'S DAY

SYDNEY KING RUSSELL

MORNING lies gently on the dreaming hills;  
The music of a new day echoes far  
Across the plain, through wood and field and valley.  
God's morning is upon us. We are held  
Within the shelter of His encircling wing.

How shall we honor Him whose presence fills  
The broad domain, whose loving Word is law,  
Who changeth not with every changing morrow?  
How shall we praise Him for the gift of song,  
For richness of the prayer of understanding?  
In keeping of His statutes is our praise,  
In observation of His covenant,  
With joy and with the music of thanksgiving.  
God is our need, and great is our desire  
To know His presence in the silent hours,  
To fathom His compassion, broad and deep.  
Our feet are set in paths of loveliness,  
Our joy lies in the keeping of His Word;  
Our cup is full, and truly runneth over.

Peace lingers over hill and vale and meadow,  
And blesses humble hearts that bow in worship.  
God's morning is upon us who rejoice  
In the perfection of His radiant hour.



## "WHAT IS MAN?"

KATHERINE PUFFER

WITH the charm of Oriental imagery, in the eighth Psalm the poet of Israel lifts thought in praise to God, the creator of the universe and man. Impressed by the glory and sublimity of the heavens, with mounting thought he goes on to picture man. After emphasizing the majesty of the heavens, "the work of thy fingers," he interrogates, "What is man, that thou art mindful of him?" Transcending the beauty and order of the stellar universe is man, made in God's likeness. Marvelous beyond compare is spiritual man, crowned with glory and honor. David closes his song of adoration with the paean of praise, "O Lord our Lord, how excellent is thy name in all the earth!"

To read this Psalm thoughtfully and with reverence is to be lifted into a glimpse of God's creation, and to envisage God's man. In the light of Christian Science the spiritual universe and man are revealed as reflecting the infinite glory. So far above the mortal, material sense of man, so far removed from mere physicality is this inspired view, that the material appears only as illusion. Matter, as Christian Science declares, is a false concept, which would give the lie to that which is holy and pure.

Our vision of reality, the truth of our being, seems obscured by the human concept. In reality there is but one creation—one universe and man. The human concept presents an opposing picture, which men accept as a material creation and call mortal. This false believing constitutes mortality, with all its vagaries and discords. Christian Science exposes these misrepresentations as unreal.

Each mortal must gain the true concept of God, man, and the universe. This teaching calls for clear thinking, active reasoning, vigorous demonstration of the real or spiritual, and consequent proof of the unreality of material sense.

When we first study Christian Science, our concept of man and the universe is largely material. We are awakened to see that humanity's trouble is its wrong concept of the real universe, including man. In "The First Church of Christ, Scientist, and Miscellany" (p. 115) Mrs. Eddy says of her textbook, "Science and Health with Key to the Scriptures," "It has mounted thought on the swift and mighty chariot of divine Love." Nothing since the example and teaching of Christ Jesus has so exalted thought to behold man as God's image as has the teaching of Mary Baker Eddy. Furthermore, she gives definite rules whereby this spiritual sense may be gained. On page 1 of "Miscellaneous Writings" she says: "Humility is the stepping-stone to a higher recognition of Deity. The mounting sense gathers fresh forms and strange fire from the ashes of dissolving self, and drops the world. Meekness heightens immortal attributes only by removing the dust that dims them. Goodness reveals another scene and another self seemingly rolled up in shades, but brought to light by the evolutions of advancing thought, whereby we discern the power of Truth and Love to heal the sick."

The shepherd poet had companioned with the stars. The grandeur of the celestial bodies was awe-inspiring and provocative of thought.



Reflecting upon the quality and character of God's creation, typified by the order, grandeur, beauty, of the stellar universe, he saw man as made "to have dominion over the works of thy hands." God is expressed by man, His idea, His reflection. Let us become more eager to depart from the beliefs of a material universe and man, and choose the path of mounting vision. Christianly scientific thinking is always along this path. Contemplation of the holy facts of being equips us to envisage reality, to break the dream that we live in or because of matter.

The world is awaiting our demonstration of the fact that man is God-created and God-governed. There is an upward road for us to take, a larger view for us to gain. The demand is for demonstration. Our understanding of man takes us into larger fields of thought. Our victories over the beliefs of the flesh will be greater and more decisive as the quality of our thinking becomes more Christly; as we go on from glory to glory, till we are fully awake to the reality of being.

Humility, meekness, goodness are essential qualities. If we are intent upon making definite upward progress, let us note and use the qualities which our Leader points out. Mind ever moves thought upward and onward, and mesmeric material beliefs cannot stay our journey without our consent. Divine Love is offering at the door of our thought possibilities of being beyond our present ken. It is lifting thought to the contemplation of man as idea, sustained, supported, and supplied by the divine Mind.

Man, divine idea, is sinless, healthful, harmonious, existing because God exists, living by divine authority. He possesses and reflects joy and goodness, bliss and beauty. Man is never subject to accident, fatigue, contagion, or any material belief. He has infinite ability, and never lacks anything, because his resources are ever available. He is ever conscious of being, of perfection, for he exists at the point of perfect expression, full manifestation. He is forever witnessing to God's perfect, harmonious creation.

## "THE ACTIVITIES OF VIRTUE"

NATALIE G. FORCE

A SUPERFICIAL consideration of Mrs. Eddy's statements may sometimes distort them into endorsements of easy-going standards of human conduct. A viewpoint confused by self-will and clouded with materiality may find in them excuses for tarrying a little longer in the flesh. But when such statements are pondered in connection with the spirit of her teachings, and when their underlying truths are sought with the desire to relinquish and not

condone materiality, they are always found to be incentives to the gain of absolute spiritual consciousness.

A standard of self-appraisal set by Mrs. Eddy for her followers is found on page 362 of "Miscellaneous Writings," where she says that "pleasure is no crime except when it strengthens the influence of bad inclinations or lessens the activities of virtue." The least knowledge of Christian Science soon convinces one that anything that fosters dependence upon



sensuality or false stimulation perpetuates the influence of carnal desires. Here is obviously a definite ban against the grosser forms of material indulgence and an insistence upon a high moral code. But what is it that "lessens the activities of virtue"?

The word "virtue" is derived from *vir*, man; and one of the two Greek words used in the New Testament to designate virtue means, literally, manhood. To the Christian Scientist this is deeply significant, for, since he has learned and proved something of man's present spiritual perfection in divine Science, real manhood has become to him far more than is expressed by even the highest type of humanity.

Although good morals are an essential foundation of spiritual growth, continued progress requires the constant elimination of every phase of the erroneous sense of human personality with all its dependence, inhibitions, and desires. To rest content with the human sense of goodness would be spiritual stagnation; and it is frequently the source of all that obnoxious tribe of personal beliefs—self-righteousness, self-justification, and self-love. God's unchanging goodness is not expressed in good, bad, and indifferent mortal beings. His likeness is seen only as a limited personal sense yields to the knowledge that Spirit, uncontaminated by finiteness and materiality, is the Principle of real manhood.

The objective of Christian Science practice is not alone to reform mortals, but to transform a mortal sense until it disappears in absolute spiritual consciousness. In this process Spirit and matter, intelligence and nonintelligence, good and evil, never mingle or co-operate. Mrs. Eddy has

illustrated the illumination of human consciousness by the truth on page 295 of *Science and Health*, where she says: "The manifestation of God through mortals is as light passing through the window-pane. The light and the glass never mingle, but as matter, the glass is less opaque than the walls. The mortal mind through which Truth appears most vividly is that one which has lost much materiality—much error—in order to become a better transparency for Truth. Then, like a cloud melting into thin vapor, it no longer hides the sun." The distinction between the human and the divine must be held constantly in thought, and as we surrender all phases of the belief that man lives in matter, the opacity of material sense is destroyed and the human is surrendered to the divine. This constitutes putting off the old man and putting on the new—the only manhood ever known to God.

This transforming process—more than an abstinence from evil-doing—is the conscious acquisition of the ideas that constitute true manhood. It is furthered only at the price of implicit obedience to man's divine Principle, the firm rejection of stultifying, apathetic beliefs, the humble relinquishment of merely personal satisfaction and attainment. Mrs. Eddy's use of the word "activities" in connection with virtue separates it from all sense of dormancy and negation and lifts it to the realm of a positive recognition of the truth of being. Virtue that is mere ignorance of evil may become the easy prey of worldly knowledge; but spiritual understanding uncovers the pitfalls of error, exposes their hollow pretenses, and ensures a complete defense against error. Evil can find no foothold in the thought of one absorbed in the active expression of



spiritual ideas. And so Jesus could say, "The prince of this world cometh, and hath nothing in me."

What are the pleasures that interrupt one's consciousness of true, real manhood? This is a question that needs to be considered in relationship to individual spiritual development, and also in regard to alertness in discarding standards which have been outgrown. We cannot limit today's growth by yesterday's achievements, for each triumph over materiality sloughs off some phase of mortal belief and establishes higher demands. Many human pleasures that may not have been detrimental to the student's early development become impediments to continued spiritual progress if they do not give way to the requirements of a more advanced understanding. For, as Jesus said, "Unto whomsoever much is given, of him shall be much required."

Joy is a spiritual quality inseparable from the real man—ever present and indestructible. Joy is not dependent upon material possessions or environment, nor reversed by balked self-will or the vacillations of human temperament. He who has tasted the joys of Spirit begins to see the unreality of the counterfeit attractions and distractions of mortal mind. And as he surrenders the earthly sense of happiness, he realizes that he is losing nothing but an illusory belief whose expectations are never fulfilled. He knows that he is gaining a real and permanent sense of the joy that Paul has spoken of as one of the fruits "of the Spirit."

Christian Science does not teach asceticism. But the distinction between asceticism and the requisites of spiritual growth needs to be clearly established. Although Christian Science does not teach a personal se-

clusion from human affairs, nor a self-willed mortification of fleshly conditions, the successful demonstration of its teachings does require a mental separation from worldly beliefs and the honest resolve to relinquish all that would retard spiritual growth. A sincere, unselfed study of the teachings of Christian Science can find in them no more occasion for a merely *laissez-faire* attitude toward the pleasant phases of materiality than for an ascetic abstinence from them. Both states of thought are opposite phases of the same belief, the belief that the pleasures of sense are real and desirable. In scientific spiritual growth there are no vacuums, no unfulfilled longings, no repressed desires, for with relinquishment of pleasurable human beliefs the satisfaction of a higher sense of real being is gained.

In considering the question of our recreations we can do no better than to consider the example of our great Way-shower. Jesus mingled with the multitudes not on the level of worldly beliefs or mere social diversions, but in the spirit of love that always led him where the healing influence of the Christ was most needed. We can always notice that he retired to the mountain, not for the comforts of idleness nor for the distractions of a change of scene, but to seek in solitude the knowledge of his spiritual selfhood and of God, whose reflection healed and liberated humanity. The record of his life shows that he was a faithful friend and a considerate son, but that he never let the joys of human associations interfere with his one supreme purpose—to be about his heavenly Father's business.

Mrs. Eddy, too, remained faithful to her revelation of the ever-present Christ, both in the chastening trials of poverty and persecution, and after

the attainment of wealth and popularity would have made it possible for her to claim worldly fruits of her sacrifices. Beloved by increasing thousands, sought out for many honors, she nevertheless chose a life of simplicity and seclusion in which to cherish her revelation, and to continue to pray for the spiritual awakening and deliverance of mankind.

Mortal mind has always had many ways of attempting to frustrate mankind's spiritual efforts; but, today, seekers for Truth are confronted by added distractions—distractions that are so general, and some of them apparently so harmless, that their influence is not easily recognized. Human inventions that have, to some extent, freed mankind from its limitations and drudgeries are beneficial only as one's liberated energies are directed Spiritward. The only real progress is the increasing manifestation of real manhood. The subservience to physical comforts, the desire for aimless motion and illusory entertainment, the undue dependence upon personal companionship—all these counterattractions of mortal mind must give place to "the activities of virtue."

The healing works of Christian Science are accomplished only as spiritual manhood is brought to human comprehension. Christian Scientists today are just as much under the demand to come out from the material world as they were in the days when the world's hatred forced that separation. Although they are very grateful for the position of respect that their beloved Cause has gained, and although they are inspired by the proof that the revealed truth is exerting its influence over increasing multitudes, they know that the real success of the Christian Science church has nothing to do with numbers and prestige, but that the growth of the Cause is in exact proportion to the spiritual power expressed in the lives of individual members. Not content with improved human conditions, the genuine Christian Scientist is constantly seeking to put off every belief of mortality through the understanding of God—an understanding that is reached by nothing less than what our beloved Leader has characterized in *Science and Health* (p. 3) as an "absolute consecration of thought, energy, and desire."

## GIVING

LOUISA MARY COADE

Ask and thou shalt receive; yet better it is to give.  
Give and it shall be given thee, for by loving and giving we live.

Always art thou receiving? Looking for more and yet more?  
Friend, on the income of good thou art shutting and barring the door.

What if a handful of meal, and a scanty measure of oil,  
And a few small sticks for the fire are all that reward thy toil?

Give unto him that shall ask thee, there's plenty for him and thee,  
Bread of the truth from heaven, and oil of thy charity.



## INSPIRED THOUGHT REFLECTS SUPPLY

PETER S. JOHNSTON

THE problem of demand and supply sometimes presents a dismal picture on this material stage of existence, and many view it with fear and foreboding. But just as a motion picture operator can change the picture on the screen by replacing an unsatisfactory film with a more excellent one, so an unfavorable economic outlook can be changed by the replacing of thoughts of fear with spiritual thoughts which reflect divine Mind. Today, many grateful individuals are bearing witness to the fact that the understanding of Christian Science has enabled them to replace scarcity with plenty, limitation with abundance of opportunity, and unemployment with useful occupation.

God knows naught of lack, for He is self-sustained. He is the only cause and creator, and His inexhaustible being is unceasingly providing for the sustenance, perpetuity, and continuity of the universe, including man. An acknowledgment of this fact reassures hope and increases our faith in God's ability and power to supply all good. In "Miscellaneous Writings" (p. 307) Mary Baker Eddy has written, "God gives you His spiritual ideas, and in turn, they give you daily supplies." The basic need, then, is not for material things, but for the understanding of Truth which enables us to apprehend God's spiritual ideas.

To apprehend means "to lay hold of with the understanding." Only inspired thought really understands; the so-called material senses merely believe, and limit all things by their own finite concepts. Hence, as we abandon belief in material sense, and

exercise spiritual sense, we come to know God and perceive His ideas. This spiritualization of thought, which is prayer, brings us into harmony with reality, wherein good is the only presence.

"True prayer is not asking God for love; it is learning to love, and to include all mankind in one affection," writes our Leader in her book "No and Yes" (p. 39). And she adds, "Prayer is the utilization of the love wherewith He loves us." Prayer is the practical application of unselfed love in daily living; it apprehends Love's qualities, such as tenderness, gentleness, compassion, qualities which express the nature of God and man. True prayer is communion with Spirit, and it enlightens and exalts thought. Such prayer brings into human experience health, harmony, comfort, supply, and opportunity, for as men love, they live, and live "more abundantly."

Jesus' life and works illustrate the effects of true prayer. His reflection of divine Love confirmed the truth of man's at-one-ment with the Father, and enabled him to identify himself as the Son of God. As such he recognized and accepted his heritage of dominion, and "thought it not robbery to be equal with God." The Master did not presume on God's prerogative as the one cause and creator, but exercised the right of every son of God to individualize and reflect divine power. Thus spiritually endowed, Jesus performed many marvelous works, including feeding the multitudes and obtaining tax money from a fish's mouth. Jesus' prayer was the demonstration of divine Love, which supplies every

demand upon it. Spiritual methods alone were employed by him to increase the loaves and fishes wherewith to supply the multitudes. Divine power, spiritually reflected, was the agency in his demonstrations. So it must be today, if we would emulate his example and repeat his works.

The problem of supply is individual, sectional, national, in fact, world-wide. Drought, floods, heat, storms, pests, may seriously affect the supply of daily necessities. Are these conditions to be accepted resignedly, under the belief that they are beyond our control? An emphatic "No!" is the reply of Christian Science, which teaches that God's power is ever present to overcome and eliminate all belief in destructive elements, and that Love's law is continually supplying all good. Love cannot cease imparting good. God's law is perpetually active, and its operation is made humanly apparent where spiritual thinking is maintained. The Psalmist sang, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Since like produces like, it is clear that matter is the objectification of so-called mortal mind, and that all discordant conditions result from erroneous or unspiritual thinking. The scientific understanding of the true relationship of God and man corrects false thinking, thereby removing discord from human experience. God is not the producer of evil, or of anything capable of producing evil. He is infinite, ever-present Mind; His impartation is universal good; His expression is perfect, harmonious, and eternal. An understanding of these facts corrects the erroneous belief of any presence or power, any state of existence, save

God and His perfect creation. This correction of human thought reveals the kingdom of heaven, in its perfection, harmony, and completeness, as ever at hand.

Enlightened consciousness, permeated with spiritual qualities, expresses God-given dominion over all the earth, and this dominion subdues discordant material conditions. True consciousness speaks with authority, and error flees before it. The storm on the Sea of Galilee brought panic to the disciples, but it disappeared before the Master's authoritative command, "Peace, be still."

As related in I Kings, Elijah told King Ahab that it was the people's idolatrous worship of Baal and their departure from following the only true God, which had caused the three years' drought and famine in Samaria. Then through his demonstration of divine power Elijah awakened the Israelites from a blind faith in a lawless, mindless, and powerless idol, to the recognition and acknowledgment of the living God. "The prophets of Baal four hundred and fifty" of them, displayed the nothingness of their so-called god, for "there was neither voice, nor any to answer, nor any that regarded." Does not this illustrate the impotence and futility of mortal mind to overcome its own self-imposed beliefs? When Elijah made his offering, there came such a manifestation of living power that even the stones of the altar were consumed. Did not this symbolize the purifying process of divine Science? Having to some extent awakened in the people a desire for righteousness, Elijah prayed, and "it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain."



Perhaps someone may look upon unfortunate conditions of human experience and exclaim, But what am I in the face of these elements of the world! It is well to remember that there was only one Elijah in Samaria, there was only one Jesus on the Sea of Galilee; but their demonstrations of divine power extended the blessing to all in need. In "Pulpit and Press" (p. 4) Mrs. Eddy writes: "Wait patiently on illimitable Love, the lord and giver of Life. *Reflect this Life*, and with it cometh the full power of being;" and Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

But feebly comprehended are the abilities and possibilities of man imbued with divine Science. Spiritual thinking is scientific thinking. Its authority and power are universal. It extends beyond person or locality; it calms the storm or brings the needful rain. Yes, each one can do much by spiritual thinking to overcome the destructive and devastating elements of the carnal mind, for thought, spiritually illumined and inspired by Love, reflects and radi-

ates divine power, opening the door to universal harmony.

Dwellers in mountainous country are not disturbed when clouds hide the hills and fogs blanket the valleys. They know that the natural scenery has not been affected, and that, when the clouds lift and the fog disperses, the beauty of the hills will again be seen. So is it on the highway of human experience. Often the beauty, the goodness, and the fullness of life may be temporarily hidden by the discords, diseases, impoverishments, and limitations of mortal belief. The Christian Scientist is not perturbed by this seeming obscuration, for he is daily proving that the demonstration of Truth and Love uncovers and nullifies the beliefs of a so-called material existence, lifts the clouds of ignorance, fear, and doubt from the human mind, and brings into conscious realization the ever-presence of all-sufficient spiritual good. A verse from a beloved hymn reads:

"I reach Mind's open door, and at its portal  
I know that where I stand is holy  
ground;  
I feel the calm and joy of things im-  
mortal,  
The loveliness of Love is all around."

## ANSWERED PRAYER

OLIVE ALLISON

**R**IGHTEOUS prayer is always answered, for it discerns that only good exists in the divine Mind; and it accepts this good as spiritual and real, and forever expressed by man and the universe. All the good that can be desired by human beings is now, always has been, and always will be in Mind, God; and, by reflection, it belongs to man. In reality, then, the good for which we pray is eternally existent in the Supreme Be-

ing, and is eternally manifest in His spiritual universe and His perfect man. This true view of prayer and the everlasting answer makes possible a clear understanding of that wonderful deific promise given to Isaiah: "Before they call, I will answer; and while they are yet speaking, I will hear."

Christian Science is revealing to mankind the true nature of prayer. It teaches that scientific prayer is

based upon a correct understanding of God and man. Those who would pray aright must seek and find God. They must learn the truth not only about God's being and attributes, but also about His perfect ideas. While he is seeking this understanding, the spiritually-minded learner first asks for that which he believes God possesses and wills for him to have; and then, as he finds God and learns that man reflects Him, he discerns the spiritual fact that in reality he already has what he has been asking for. Petition has been changed into affirmation, for the highest prayer is found to be discernment of the good which Deity is eternally expressing in all His ideas. When one prays rightly, he realizes that his true selfhood always reflects the spiritual good which he desires. As a result, that which is good is manifested in his daily experience and affairs. He expresses the activity, alertness, and intelligence which are in and of the divine Mind, and, consequently, he receives protection, guidance, supply. Proportionately as he reflects Life, Truth, and Love, all that is opposed to this triad of good is excluded from his experience.

On the first page of "Science and Health with Key to the Scriptures" Mary Baker Eddy writes, "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love." Here are given three progressive steps in spiritual thinking—faith, understanding, and love. These constitute true prayer and lead to the at-one-ment with God which brings health, holiness, and immortality into present experience. Faith, understanding, and love—unselfed love! These stages of spiritual

development are progressive. Faith represents the beginning of an understanding of prayer, and unselfed love its highest attainment.

A simple, childlike trust in the Father—"an absolute faith that all things are possible to God"—might be said to form a primary element of prayer, and it is the one which Jesus required of those whom he healed. The Master commended the faith exhibited by those who sought healing, and he often tested their faith by exacting obedience to some command. He said, "Stretch forth thy hand;" or, "Take up thy bed, and walk;" or, "Go, wash in the pool of Siloam." Then, upon their compliance, he released them from their distresses. Obedience reveals the presence of exalted, expectant faith in the consciousness of the one ready for Christ-healing. Such faith is an important element of true prayer.

More than this, however, is needed by those who would heal themselves and others. Faith must grow into "a spiritual understanding of Him" from whom proceeds all good. A child at school may have faith in certain algebraic processes which he has seen an elder brother in a higher grade demonstrate, and he may have had some of his problems solved in algebra by that brother. Nevertheless, the child must understand those rules himself before he can apply them in the solution of his own or another's problems.

Likewise, an understanding of the divine Principle of being is necessary if one would solve his problems by spiritual means. When faith becomes one with the scientific understanding that God is All-in-all, and when God's supremacy and allness are seen to indicate evil's impotence and nothingness, then does one's communion with Deity approach the spiritual



height from which it receives divine aid. A third step, too, needs to be taken by all who would do Christly works—that of expressing “unselfed love.” Without such love as our Saviour realized and bestowed, absolute faith and spiritual understanding would be impossible. “Absolute faith . . . spiritual understanding . . . unselfed love”—all three comprise scientific prayer.

The Scriptures abound with instances of answered prayer. The holy purposes and prayerful thoughts of Moses enabled him to lead the children of Israel through the Red Sea and toward the promised land. Elisha possessed the spiritual vision which enabled him to overcome lack, heal the leper, and raise the dead. Daniel and the three Hebrew captives, because of their refusal to worship idols and because of their constant prayers to God, were delivered from the lions’ den or from the fiery furnace. These godly men had discerned and claimed spiritual reality. Therefore, they proved sense testimony to be unreal; and health, supply, guidance, and protection were brought into their human experience.

Christ Jesus possessed a fuller knowledge than all others of the divine Being and of His infinite presence and power. His prayers were “deep and conscientious protests of Truth,—of man’s likeness to God and of man’s unity with Truth and Love” (*ibid.*, p. 12). Jesus restored to health and normalcy many who suffered from disease and affliction, because he realized the presence and power of Truth. He forgave the adulterous woman and lifted her thought beyond the sin, because he knew the holiness and the purity of divine Love. He gave sight to the blind and hearing to the deaf, because he real-

ized that the senses of Soul are spiritual and immortal. Understanding that Mind is substance, he fed the multitude when material sense said that the supply at hand was limited to five loaves and two fishes; and there were several basketfuls left. Recognizing the allness of Spirit and the nothingness of matter and its so-called laws, he walked on the water and calmed the storm. Knowing that Life is God, and that it is unendingly reflected and expressed by man, he overcame death for others and for himself.

A proof of Jesus’ perfect understanding of prayer is found in an instance related in the eleventh chapter of John’s Gospel. Immediately before commanding Lazarus to come forth from the tomb, as it is recorded, “Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.” What faith, spiritual understanding, and unselfed love were expressed in that brief and simple prayer! Jesus asserted that God had heard him, and he expressed gratitude for answered prayer, although the evidence of the resurrection of his friend was yet to appear. Jesus knew that God had heard him because he understood spiritual reality. Life was real and the material manifestation of death nothing to the consciousness that beheld God as the divine, immortal, and only Life. To Jesus, death was unreal; and Lazarus, whom he knew to be living, heard and obeyed the Christly command, “Come forth”!

The great spiritual Teacher had told his disciples that they were to do the works which he did—and even

greater. His teachings, his prayers, and his healing works pointed out the way for them. He gave them that prayer which is known in all Christendom as the Lord's Prayer, and which reveals with majestic force and clarity the present and eternal reality of God's presence and power. Its statements and petitions indicate the ever-presence of good. Provision for daily bread is asked; forgiveness of sins and righteous guidance are sought. This truth is made very evident by our Leader's spiritual interpretation of this prayer of prayers. God is recognized as our Father-Mother, and we as His children, now abiding in the realm of perpetual harmony. His kingdom is seen to be here and now—established as a present and eternal reality. His will is done; His kingdom has come; His power and glory are forever expressed. Throughout this prayer, spiritual realities are stated to be present facts.

To accept Christ Jesus as our Exemplar, to pray as he taught us to pray, means to gain the spiritual consciousness which he possessed, for material sense cannot see God or His likeness. Spiritual sense alone does that. Paul was speaking of material perception when he said to the Corinthians, "It is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Immediately afterward, however, referring to spiritual

perception he added, "But God hath revealed them unto us by his Spirit." He also said, "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God."

We need to cultivate the spiritual sense which rejects that which seems to be, and accepts that which really is. Christian Science teaches that man possesses by reflection all that belongs to God, and nothing else. Scientific prayer acknowledges and realizes this truth. It affirms Truth and denies error; it affirms Love and denies hate; it affirms Life and denies death. It declares the allness of Spirit and the nothingness of matter. It puts off "the old man with his deeds," and puts on "the new man" in Christ. Such prayer brings a certain transformation, even though this may be gradual. In proportion to the recognition and acceptance by human consciousness of that which really is, the answer to righteous prayer becomes apparent.

A genuine Christian Scientist does not desire to change God's will, but desires to discern that will and come into conformity with it. He wishes to see the reality of that which proceeds from God, and the unreality of all else. He endeavors to realize that he already possesses all that is in divine Mind, and that therefore he has present evidence of abundant life, health, love, peace, supply, purity, and spirituality.



God is the only and supreme Justice. His court of love is always wide open, and He is accessible at all times to all who come; there is none too poor or humble or friendless to have his case tried justly and wisely and fairly. There are no delays in this court; no lies, no false witnesses, no bribery, no dishonesty—nothing to divert or frustrate the perfect manifestation of His law.—*Buena V. Freemann.*



## CHURCH BUILDING AND DEDICATION

EDWARD L. RIPLEY

CHRISTIAN SCIENCE reveals the true idea of Church, in the words of Mary Baker Eddy, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (*Science and Health with Key to the Scriptures*, p. 583). As a spiritual idea, Church expresses the power and activity of infinite good, and is as ever present as its divine source or Principle. When so understood, and in response to the law of good, we express joyously and spontaneously, continuously and unfailingly, the spiritual activity of Church, which, as "the structure of Truth and Love," shows forth now and forever the absolute perfection of God and man.

In the outward or visible manifestation of Church, we find that in proclaiming "perfect God and perfect man,—as the basis of thought and demonstration" (*ibid.*, p. 259), Christian Science constitutes a challenge to sin in its every phase and form; and it is the seeming resistance of the unreal carnal mind to this challenge that would hinder, delay, and prevent the orderly building and dedication of a branch church edifice. To build and dedicate a suitable structure for the worship of God, as He is understood in Christian Science, is to give practical effect to this challenge. The Church of Christ, Scientist, stands as a beacon light in the community. In it the honest seeker for Truth may find an ever-enlarging vision of God, Soul, who knows no sin, and of the eternal unity of God and man, as Principle and idea.

To be really live members of this church, we must one and all refute

all error of belief as Jesus did, else our church will lack the substance of true worship and the spiritualization of thought expressed in positive and definite healing. Nothing less than the healing of both sin and sickness, through the growth of every member spiritually, can satisfy the demands of Principle, and evidence the real success of a branch church. When these divine requirements are joyfully fulfilled, and unity of purpose and accomplishment is demonstrated, nothing can prevent the growth of a branch church and its dedication in due season.

It is scientific thinking, expressed in Christianly scientific living, and that alone, which really builds and enables us to dedicate a branch church edifice, and which sustains the church after dedication. This calls for such a wealth of unfolding spiritual understanding, such complete reliance on divine Principle, such genuine and loving gratitude for our revered Leader and her revelation, that every seeming obstacle will melt away and leave no trace of struggle or sacrifice in the sacred accomplishment of our demonstration. In spiritual reality there is no sacrifice, no struggle, for God is All, and man reflects His allness, irresistibly, irrefutably, now and always.

In the Church Manual (Art. III, Sect. 1) Mrs. Eddy states unequivocally that on the Sunday Lesson, in the *Christian Science Quarterly*, "the prosperity of Christian Science largely depends." Consequently, it is on the fruitage from the Sunday Lesson that dedication "largely depends." Surely, nothing could be more logical and practical than this,

since study of the Sunday Lesson affords the opportunity for daily and direct individual communion with God, and reveals the inexhaustible treasures of His love and their complete availability to those receptive to the truth. Good is infinite, therefore ever present, and this fact needs only to be understood for one to prove it to be divinely and demonstrably true. Limitation means lack of confidence in God, good, and in His omnipresence and omnipotence. True prosperity is therefore never a question of money, but always of spiritual understanding.

Joyous, radiant, grateful study of the Sunday Lesson adds constantly to our store of spiritual understanding; inspires increasing love for God and man, and enables us step by step to accomplish our ascension out of belief in matter into the recognition of Spirit.

There is, there can be, no law against the building and dedication of a church edifice, consecrated to the worship of God, divine Love, as the Bible and Science and Health reveal Him to be. Neither can apathy, indifference, pride, egotism, or aggressive mental suggestion, stay the progress of our understanding of the spiritual idea of Church, or prevent its perfect and continuous unfoldment in individual consciousness, when we are spiritually awake and alert.

As idea, the real Church is invincible, inviolable, and when so understood it will be found to occupy its full and rightful place in our affections, inseparable from our conscious unity with the one divine Mind and its every idea. Loyalty to the divine idea, Church, and the dedication of our thought to bringing it to fruition in individual human experience, will make certain the col-

lective achievement desired. In this unity with God there is strength, permanence, and the joy of knowing that our church activity is an inspiration to the entire Field.

In the realm of Spirit each and every right idea is complete and perfect. Therefore, one idea cannot take from or displace another idea, or limit in any manner whatsoever its normal, rightful, and satisfying unfoldment. Thus, the true sense of Church—the business of expressing God in every way essential to our progress Spiritward—must be reflected in our daily interests and activities. As we realize the precious import of this divine necessity, we unfailingly and joyously evidence the fact that God reveals and maintains Church in all its beauty, utility, and perfection, even as He reveals and maintains our joy, our health, our freedom, our abundance of all good, as the inescapable, indestructible, unchangeable fact of our being.

Revelation affirms, and understanding proves, that God's work is finished—perfect now and forever. Church, as idea, is therefore perfect, and completely manifested. And all that can take place in our human experience is the unfoldment in our understanding of the divine reality. This unfoldment is evidenced progressively and satisfyingly, in the completion, step by step, of the material edifice.

Should, however, an edifice be finished and occupied before the financial demonstration has been made, we must hold thought steadfastly to the spiritual fact, that debt is no more real to Spirit, Soul, than is any other testimony of the material senses. Hence, the sense of debt must and does yield to obedience to the apostle's injunction, "Owe no man any thing, but to love one



another." When we become truly conscious that, in Science, man really possesses all good, and apply this understanding, we prove we are not in debt to anyone. This scientific fact, realized, is thus found to lead to the orderly and joyous building and dedication of branch church edifices.

As students of Christian Science we are always engaged in church building, in the spiritual activity expressed in the unfoldment of Church, "the structure of Truth and Love," in individual consciousness. Now our God is Principle, the one Mind, the divine Spirit from whom all good proceeds, and beside Him there is naught else. Hence the significance of the declaration of the Psalmist, "Except the Lord build the house, they labour in vain that build it." Accordingly, our method of procedure in the building and dedication of a church edifice must be divinely directed, and divinely sustained. Human or material methods, however earnest and sincere, do not of themselves avail. This was evidenced conclusively in the building of the original Mother Church edifice, as related by Joseph Armstrong in his interesting book "The Mother Church," where he says (pp. 101, 102), "It was a victory for Christian Science, a victory in which every claim of error was met and overcome." That was true demonstration of the power of Spirit over matter, of Principle overcoming personal sense; the triumph of spiritual means and methods over material ways and means. And this must needs be our standard today. As we prove it to be so, we shall have the evidence of Immanuel, or "God with us"; and every individual having a part in this spiritual activity will be blessed beyond measure.

An important factor in this opportunity is necessarily that of giving; of giving joyously, selflessly, of the treasures of love, gratitude, and rejoicing for Christian Science, and for the infinite resources of Soul which it so gloriously and unerringly reveals. These resources are made manifest in the impartation or unfoldment of spiritual ideas to each one of us individually, and these ideas give us the daily supplies that meet our human need, and provide adequately for the dedication and support of the Lord's house, or church. When we realize these spiritual facts, there will be no lack of ample funds for dedication of branch church edifices.

God is the infinite Giver of all good, and man is the immediate object of all that Love can and does bestow. Therefore, to receive intelligently, abundantly, and actually, we must understand the nature of God as the infinite source of supply. And to reflect God, good, is to be like Him; in other words, to give. Hence, to radiate normally and spontaneously the qualities of real being, of purity and perfection, of joy and freedom, health and harmony, peace and prosperity, is to realize spiritual dominion, to evidence conscious at-onement with the limitless resources of infinite Mind, and to share with others our joy and freedom, our spiritual dominion.

All love, adoration, worship, praise, gratitude, and thanksgiving are due to God. Our great need, therefore, is to give; to give, with hearts overflowing with consecration to the Christ, Truth, as revealed in Christian Science, not living for ourselves alone, but reflecting the Love which "is impartial and universal in its adaptation and bestowals" (Science and Health, p. 13).

## ALONE WITH GOD

JEANNETTE HANNAN SIMMONS

**K**NOWING God as our real Friend confers freedom from the belief that constant or frequent contact with personal friends is essential to our happiness. The abiding understanding of ever-present infinite Love includes all real friendship and relationship. Mrs. Eddy writes on page 266 of "Science and Health with Key to the Scriptures": "Would existence without personal friends be to you a blank? Then the time will come when you will be solitary, left without sympathy; but this seeming vacuum is already filled with divine Love. When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth." As our understanding of Love's everlasting omnipresence increases, we more easily see why there can be no separation from God, or from loved ones. God's great love for all His creation is manifested in abundant supply for every human need, whether this need is the healing of lack, of loneliness, or of physical discord. Divine Love is found to supply all human needs as we live our understanding of Love in our daily contacts with our fellow men. Love does not gratify mere material desires, or conform to selfish planning or outlining, but tenderly unfolds spiritual good.

No satisfaction or happiness can be compared with that which comes from loving God supremely, as our heavenly Father-Mother, and our neighbor as ourself. Rejoicing in God's ever-presence, with a pure affection for Him, furthers permanent peace, happiness, satisfaction, and success. In this way do we find that

any "seeming vacuum is already filled with divine Love." How impossible it is to be lonely when one learns how to be joyously alone with God!

We must learn to "meet every adverse circumstance as its master" (Science and Health, p. 419), by quickly and unflinchingly rejecting all error, and mentally holding to the spiritual facts of man's perfect, harmonious being and oneness with God. Jesus went apart from the multitudes, and even away from his own disciples, to commune with God alone. With Jesus as their example, students of Christian Science learn to protect their privacy so that they may have time daily to go apart and commune with God, alone, not with any sense of cold indifference to or separation from others, but rather to cement the ties of friendship and home, church and business, in a closer, higher bond of love, fellowship, and good will, through the understanding of enduring spiritual relationship.

The love of being alone with God brings us the peaceful assurance that we are never alone, and this often delivers one from the bondage of personal dependence, domination, or control. Naturally, too, the consciousness of always being with God imparts a readiness to help and serve our fellow men in God's way instead of through human will, personal responsibility, or false charity. This abiding consciousness of Love is enjoyed by every individual who cultivates and protects it. He is given the ability to express and reflect a higher sense of unselfishness, generosity, consideration for others, patient forbearance, forgiveness, and loving



service, in church activities, in home or business, even under seemingly difficult circumstances.

When we go apart and are consciously alone with God, as Jesus was, and are lifted above the turmoil and seething error of the world, the community, or the home, we become spiritually renewed, by steadfastly and clearly upholding the perfect spiritual idea, man, in our thinking. Thus strengthened, we refuse to be mesmerized or even touched by fear, confusion, self-pity, or any other erroneous suggestion from within or from without, regarding ourselves or our affairs. Alone with God, in the tomb, Christ Jesus demonstrated the acme of spiritual supremacy, in his victory over death, the grave, and the world's hatred of Truth. In the tomb, in sublime aloneness with God as the only Life, he defeated the deadly purposes and desires of his enemies. No one can ever be called upon to face the insults, the revenge, cruelty, and treachery heaped upon Jesus, who was so far above deserving such treatment. But because he so completely understood the necessity and value of being alone with God, and knew how to utilize his perfect comprehension of God's omnipotence, he won the great victory which proved his Messiahship.

Mary Baker Eddy faithfully followed the example of Christ Jesus in always turning directly to God for guidance and protection, incessantly working and praying, alone with Him, both for her individual footsteps and for the numerous momentous decisions required of her in founding and establishing the Christian Science movement. Nor did she forget, in the midst of her stupendous lifework, to ask God's blessing daily upon mankind. Again and again Mrs. Eddy, too, was called upon to

rise above hatred, treachery, insult, and disappointment. Yet as Jesus asked God, even on the cross, to forgive his enemies, so did she pray to God to make her enemies His friends. What an inspiring example she gave us in following so closely the spirit and letter of our Master's teaching! With Christian Science as his teacher and guide, every earnest student of this religion is required to make his life a life of prayer and good deeds, as he learns to put God first in his thoughts with the supreme devotion and humility practiced by Christ Jesus.

Daniel, having turned to God alone to have Nebuchadnezzar's dream and the interpretation thereof revealed to him, said to the king, "The great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." He lifted his thought entirely above material conjecture or mortal mind-reading, and through spiritual discernment and insight was enabled to do what could not be accomplished by the limited, material, occult methods of the astrologers and magicians. Later on, Daniel, in the lions' den, proved his fearless dependence on God, and alone with Him mastered the situation—saved himself, and satisfied King Darius that God is the one true God.

In restoring life to the child of the Shunammite woman, Elisha, the great prophet, "the man of God," took the child up to his loft and shut the door, obviously to pray alone with God, and he was able to restore the child, alive and well, to his mother.

When Nicodemus, a Pharisee and ruler of the Jews, came to Jesus secretly by night, he acknowledged that the wonderful power of Jesus

came from God. Yet he misunderstood Jesus' statement, "Except a man be born again, he cannot see the kingdom of God." Such a spiritual, scientific statement seemed so incomprehensible to Nicodemus that Jesus repeated more fully and specifically, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Rebirth through spiritual baptism, purification, and regeneration is the great need of all mankind.

Anyone may begin today to realize his own rebirth, by refusing to accept and contemplate the false sense of existence in matter, and replacing it with the true concept of man's spiritual being in God. Every day, indeed every minute, our thinking should be guarded, and held assiduously to the spiritual, scientific facts of being. This preparation and this scientific building are the imperative need of each hour, in order that we may carry on and perceptibly increase the healing work of Christian Science. Radical departure from mental drifting and mere personal opinion must be practiced continually in thought

and conversation. In the stillness, wherein we listen for the voice of God, with unnecessary and worthless conversation eliminated, we find joy in letting go the deception of material existence or life in matter.

The following lines from a well-known hymn beautifully express the sublimity and joy of being alone with our adorable, heavenly Father-Mother, God:

"Alone with Thee, amid the changing shadows,

Solemn the hush of nature, newly born;  
Alone with Thee, in breathless adoration,  
In the calm dew and freshness of the morn.

"So shall it ever be in the bright morning,  
When hearts awaking see the shadows flee,

O, in that hour, and fairer than the dawning,

Rises the glorious thought, I am with Thee."

As one becomes newly born through Christian Science, false attraction and affection are overcome and cast out, God is obeyed and adored, and the blessedness and peace of being alone with Him are made fruitful.

## A PRAYER

GLADYS GARDEN

DEAR Lord, we wait in silent adoration,  
For Thy still voice which tells us how to pray;  
Humbly we kneel before Thy throne of glory;  
Father divine, Thou art our strength and stay.

O gentle presence, ever with us dwelling,  
In whose sweet sanctuary deepest peace is found;  
Grant us the joy that comes to those victorious,  
Give us the power that freeth those embound.

Open our eyes that we may know our brothers,  
As Thy dear children, satisfied and free.  
'Stablish our hearts that we go forth undaunted,  
Treading the upward path which leads to Thee.



# THE FATHER'S BUSINESS

JOSEPH CARL MARKSTEIN

**E**VER about his Father's business, Christ Jesus was indeed the most successful man that ever lived. There is no record of failure on his part to accomplish aught that he set out to do, be it to provide health for the sick, food for the hungry, sight for the blind, hearing for the deaf, or joy for the sorrowing. He knew that his Father's business, always reflecting divine activity, unfailingly brings right results.

This great and successful business, in which the Master was ever engaged, was the practice of Christian Science; and that is the business we must engage in if we would follow him. In her writings elucidating her discovery of Christian Science, Mrs. Eddy gives complete rules for practicing it. Each one who has learned something, no matter how little, of the truth about God and man revealed in this Science, and earnestly strives to practice it, is about the Father's business.

Christian Science is based on the Bible. Its activities are the activities of God's business, and we are in that business exactly to the extent that we practice its teachings. This practice observes no limits of time or place in serving. It is not a business to be followed only on certain days or during certain hours; it is a full-time business, requiring every hour of every day. To be in the Father's business one must be about it constantly, earnestly working to gain a higher understanding of both the letter and the spirit of Christian Science, and greater ability to help those seeking its ministrations, as well as to heal whatever is discordant or destructive in world conditions. Can such a busi-

ness ever be limited in its operations, or ever be curtailed in its unfoldment of good?

This does not release us from taking the necessary human footsteps of activity in the daily rounds of whatever material business or service we may be engaged in. By bringing to our work the high concepts which Christian Science teaches, we raise our business activity out of the mere desire for money or material things to an activity which helps and serves our fellow men. Such business then becomes more prosperous because it is expressing more of good. We prosper individually through better thinking, and consequently through better manifestation of supply for daily needs.

In a parable Jesus told of a man who laid up a great store of material riches, but gained no good from them because he was not rich towards God. Mankind has learned, especially in recent years, of the unstable nature of material riches. These have no enduring substance, whereas spiritual riches are indestructible. Many businesses have been lost because of changing material conditions and needs; but there is always an unlimited demand for good, which the Father's business alone supplies in infinite measure.

In "Rudimental Divine Science" (p. 9) Mrs. Eddy says, "The spiritual power of a scientific, right thought, without a direct effort, an audible or even a mental argument, has oftentimes healed inveterate diseases." Every right thought about business which Christian Scientists entertain must have its healing effect in correcting whatever seems

wrong. Regardless of sense testimony to the contrary, we should hold to the realization of perfection in business. We should know that dishonesty, unfairness, injustice, being no part of the real man, have no place in the business in which we are engaged. What is termed business must, and ultimately will, be conducted in absolute conformity with the Golden Rule, with the aid of the teachings of Christian Science.

In material business one must learn the details, and generally serve in humble positions to deserve promotion. So must we constantly progress in the Father's great business. We begin in receptivity, in willingness to give up old beliefs and accept the Christ, Truth. As we gain a better understanding of spiritual truth, we gain greater proficiency in His business by its application; and we rise to higher positions in His service by serving humbly and gratefully in whatever work we may be called upon to do.

On page 52 of "Science and Health with Key to the Scriptures," writing of Christ Jesus, Mrs. Eddy says, "From early boyhood he was about his 'Father's business.'" In Luke we read that when Joseph and Mary came to the temple seeking him, Jesus said to them: "How is it that ye sought me? wist ye not that I must be about my Father's business?" If we would be about our Father's business, as he was, should we not often ask ourselves: How is it, and why is it, that I seek the Christ? Is it for material things, or for spiritual understanding and unfoldment? Is it to gain the fleeting riches which pass away? Or is it to gain a better understanding of God and His Christ, which will enable me to better serve and heal my fellow men? Am I in

business for material gain, material luxuries, material prestige, power, and position? Is that the Father's business? Surely we can all do some earnest thought searching to make sure just what we are seeking.

Mrs. Eddy wrote (*ibid.*, p. 79), "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us." Our Leader proved this in her own experience, for in her writings and to the Christian Science organization she gave liberally of the store of spiritual riches divinely revealed to her. Thereby she became the greatest benefactor of mankind since the days of the beloved Way-shower. Giving is being about the Father's business. Today, just as in the Bible narrative and in our Leader's experience, it cannot impoverish, but does enrich us.

A line from a well-loved hymn reads, "What can we do to work God's work?" Just what is the practice of Christian Science that constitutes the Father's work, or business? It is practicing the truth about God and man, the truth that the real man is the image or reflection of God, therefore as perfect as his divine Principle is perfect. It consists in proving that the perfect man has never departed from health, harmony, love, good, and therefore does not have to return to them. It consists in proving that the many ills and afflictions so apparent in the world today, are but the material objectifications of wrong thinking, denominated by Mrs. Eddy as mortal mind, and that these are eliminated, proved unreal, by right thinking and by faith in and understanding of God's goodness and allness. Is not this a great, a wonderful business in which to be engaged?



To be about the Father's business in the practice of Christian Science healing, we must behold man as perfect, and see no other man. (See *Science and Health*, pp. 476, 477.) To maintain "this correct view of man" is the right practice of Christian Science, and it cannot fail to heal. No other view of man can heal. Although "sinning mortal man" may appear to mortals, there is in reality no such man. If we would heal as Jesus healed, be about our Father's business as he was, we too must know man as he did, as God's own spiritual and perfect likeness.

To this end we should constantly strive for the greater spirituality which will enable us to do better and better healing work. We should realize that our affirmations of Truth and denials of error, being in accord with the teachings of Christian Science, cannot be reversed. Mere statements without this realization but cleanse the outside of the platter. They are only "vain repetitions." We can know that a Christian Science treatment is the voice of Christ,

Truth, saying, with the omnipotence of divine authority to every phase of error, "Come out of him, and enter no more into him." Never should we doubt that every true spiritual statement in our treatments is supported by the Word of God; therefore, that it is omnipotent to destroy error in all its forms.

"There shall be no night there," said the Revelator, speaking of the new heaven and new earth. And we know that in the great business of the Father, the all-embracing activity of good, there is no place for lack, depression, poverty, failure, unhappiness, sin, sickness, or for fear of them. There is only the perfect activity of divine Mind, bringing to men the joyous understanding of true substance, manifesting itself in health and holiness, and of divine Love meeting all human needs. As Christian Scientists, then, let each of us earnestly ask himself the question propounded by the Master to those who sought him in the temple, "Wist ye not that I must be about my Father's business?"

## SAMUEL

E. OLIVIA STACK

OH, joy unspeakable that I should hear  
 The voice of God. I thought it was a man  
 Who called my name. I rose and quickly ran  
 To Eli, priest of God, the holy seer.  
 "I called thee not," he said; and sadly I  
 With slow, reluctant feet retraced my way.  
 But I will listen till I hear Him say  
 My name again. Then swiftly I'll reply:  
 Speak, Lord, Thy servant heareth—Elohim!  
 Now in the silence of the night wait I;  
 The stars in silence sweep across the sky;  
 Silent before Thine ark the lamp burns dim.  
 Samuel! the voice again. O Lord most High,  
 Speak, for Thy servant heareth! Here am I.

## "AS ADHERENTS OF TRUTH"

EDITH S. LOCKE

ON page 497 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy, as well as on pages 15 and 16 of the Manual of The Mother Church, are to be found the six religious Tenets of Christian Science, study of which brings us spiritual enlightenment. These Tenets provide a foundation for the faith of all Christian Scientists, and inspire them to exemplify the teachings of Christ Jesus as revealed today through Christian Science.

A By-Law in the Manual makes provision for the Tenets to be read at the communion service, held twice a year in all branch Churches of Christ, Scientist, throughout the world. It is to these Tenets that new members subscribe upon uniting with a Christian Science church. In humility and loving obedience they accept the privilege and responsibility of church membership, and recognize their high calling in taking the name of Christian Scientist. Mrs. Eddy says that the chief cornerstone of the Tenets of The Mother Church (Manual, pp. 17, 18) is "that Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and restores the lost Israel: for 'the stone which the builders rejected, the same is become the head of the corner.'"

Christians have accepted the Mosaic Decalogue and Jesus' Sermon on the Mount, together with the Lord's Prayer, as lodestars in their daily lives. Today, in these divinely inspired behests of our Leader—the Tenets of The Mother Church—another classic in pure spirituality has been presented to the world for the

molding and unfolding of Christlike character. In their beauty and simplicity they give a fuller meaning and an ever-increasing understanding of God and man; and they reveal the way of salvation. From the very beginning of his study and demonstration of Christian Science, the student finds that a healing often brings such spiritual illumination to his consciousness as to remain as a star of hope and encouragement, lighting the way to further demonstrations. One such healing came to a student, in which a very helpful lesson in steadfastness was learned from the first tenet, which reads, "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal Life."

This student awakened one night in great pain and suffering. She applied her understanding of God and man as taught in Christian Science, but seemingly with no result. Morning dawned with the physical condition unchanged, and the temptation to yield to helplessness and failure was strong and insistent. As she strove to silence these suggestions and the fear which seemed to be fastening upon her, the first four words of the tenet just quoted came clearly to her thought—"As adherents of Truth"—followed by the question, What is it to adhere? This came so audibly to her consciousness that the student found herself answering aloud, Why, to stick to! This angel message was devoutly pondered, and she saw that steadfast continuance in well-doing was the required lesson; and in humility and gratitude the student found herself instantly healed.



Christian Scientists humbly follow their beloved Leader, Mary Baker Eddy, in gratitude and reverence for her unselfed life and tireless devotion as Discoverer and Founder of Christian Science, and they daily pray that they too shall express in their lives what they profess. Now Mrs. Eddy ever directed her students away from personality to divine Principle for guidance, even admonishing them, "Follow your Leader, only so far as she follows Christ" (Message to The Mother Church for 1902, p. 4). In the opening words of the first tenet, has she not in her wisdom sounded the keynote for all Christian Scientists, of steadfast adherence to Principle rather than person? What protection this gives us! If we are holding fast to Truth, Life, and Love, we cannot be swayed by personal sense, human theory, or the will-o'-the-wisp of popular opinion. In proportion to our steadfast adherence to Truth are we immune from the vacillating, surging, or impulsive vagaries of mortal mind.

Steadfastness is a prime requisite in all righteous endeavor and fulfillment of purpose. It is a virtue that carries one far along the pathway of progress. In courses of study in general school curricula, this quality is vitally necessary. In the pursuit of the arts—music, painting, or sculpture—steadfast resolve, exemplified in patience, practice, and perseverance, is readily acknowledged as indispensable to successful accomplishment. If steadfast effort in a direct line makes for human progress, how much more does the Christian Scientist see that he must utilize—yes, must assiduously cultivate—the same steadfastness in things of the Spirit, to ensure his progress heavenward!

Throughout her writings, Mrs. Eddy in cogent statements of Truth reiterates the value and importance of a firm stand for Truth in overcoming all forms of error which material sense would impose upon us.

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." What a glorious promise, and how certain the reward—freedom from every ill to which flesh is heir! But the responsibility and worthiness of discipleship are plainly incumbent upon continuance in God's Word. Even so, we may say we are adherents of Truth—are Christian Scientists—only as we adhere to spiritual truth. We shall demonstrate eternal life proportionately as we cling to God and His idea with sufficient steadfastness to nullify the false beliefs of sickness, sin, and death. With each spiritual victory won in the overcoming of error, Christian Scientists rejoicingly press on in full assurance that Truth is indeed their "sufficient guide" to eternal harmony.

To adhere to Truth is joyful. Only material sense and human will argue that it is difficult or arduous. Evil's challenge to right endeavor would tempt mortals to cling to alluring pleasures of material sense, to be apathetic, and to procrastinate in applying the truth one already knows. But evil's semblance of power has no might. In "Miscellaneous Writings" (p. 183) Mrs. Eddy writes, "Man is God's image and likeness; whatever is possible to God, is possible to man *as God's reflection*." Christian Science teaches that man is spiritual, made in the image and likeness of God. Therefore, his ability to express Godlike qualities is a reflected and not a self-

acquired faculty. God is unchanging good. He is unending Life, unwavering Truth, invariable Love, undeviating Principle. Since God is unceasing good, man, as God's reflection, has neither the desire nor the ability to be inconstant or to cease his active expression of good.

Steadfast adherence to Truth brings stability into all our human activities. For weakness and indecision it gives true strength and spiritual poise. It replaces discouragement and confusion with clear perception and confidence. Clinging steadfastly to Truth precludes our being victimized by the "cunning craftiness" of evil in all its guises. When we allow God's law to govern our business, our home, or our vocation, neither the fear of failure nor the pride of personal achievement can reach us, for we are following the straight and narrow way of scientific demonstration. Steadfast abiding in God, good, lifts us above materiality into the realm of spirituality. No claim of sickness, how-

ever long believed; no devious pathway of error traversed; no sorrow or disappointment is so poignant that the irradiance of Life, Truth, and Love admitted into human consciousness cannot dissipate every shadow and bring resultant healing. There is no inactive good; therefore, every right endeavor to apply the truth we know brings that much of good into our human experience. Thus we prove, as God's children, man's indisputable right to health, happiness, and success.

Moreover, our steadfast adherence to Truth finds expression in obedient and loyal support of the Cause of Christian Science, of The Mother Church and all its activities. We have all freely received of the benefits which Christian Science and the church organization have bestowed upon us. We are, then, true followers of our beloved Leader, Mary Baker Eddy, as we remain steadfast, obedient, and loyal "adherents of Truth" and prove God's healing Word.

## AFFIRMATION

PETER J. HENNIKER HEATON

TRUTH waiteth not on cycle, nor on season;  
 straight from their deep foundations upward spring  
 the strong affirmatives of Love's pure reason  
 beyond all argument or questioning.  
 And as each premise, mounting to conclusion,  
 on steady wing its course unerring holds,  
 beyond all compromise, above confusion,  
 perfect effect from perfect cause unfolds.  
 Christ speaks, and there is light; and mortal seeming  
 stands suddenly revealed and fades away  
 as nothingness, as quietly as dreaming  
 and darkness fade before the star of day.  
 O Love-lit Christ, thy voice is affirmation,  
 thy word, thy promise, thy fulfillment one,  
 thou art Christ, Truth, thou dost declare creation  
 complete, of perfect Father, perfect son.



# INFINITY AND ITS REFLECTION

CLIFFORD A. WOODARD

**I**F you could save only three of the world's best books from destruction, which three would you choose to save?" This question was asked over the radio one evening in northern California, and listeners were invited to write to the station, indicating their choice of the three best books. Of the 1730 ballots received, 1310 were found to include the Bible, which ranked first among those chosen. The dictionary came second; and the winner of the third place was "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

Not all would agree with the choice here indicated. Many would substitute other books for one or more of those selected. But it is certain that thousands throughout the world are gaining not only inspiration and enlightenment, but also practical assistance in working out the problems of human experience, through the study of the Bible and Science and Health.

One student found it profitable to ponder the meaning of the word "infinite," as found in these books. In the Bible is this verse by the Psalmist: "Great is our Lord, and of great power: his understanding is infinite." Mrs. Eddy uses the words "infinite" and "infinity" very frequently both in Science and Health and in her other published writings, and she emphasizes the importance of gaining a better understanding of the infinite. On page 265 of Science and Health she writes, "Mortals must gravitate Godward, their affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper

sense of the infinite,—in order that sin and mortality may be put off."

What, then, is the meaning of infinity? The word denotes that which is unlimited or boundless, in duration and space. Infinite Truth, for example, means that which is true throughout eternity; that is, without limit in duration. It also means that which is true everywhere. Infinity means that which is "without limit of any kind." The dictionary defines "infinite" as meaning "without limit in power, capacity, knowledge, or excellence; . . . all-embracing; perfect." The infinite is therefore omnipotent, illimitable. "All-embracing" and "all-inclusive" are synonymous terms. The infinite is omniscient Mind, God.

That only is infinite, then, which is free from defect, blemish, imperfection, or limitation of any kind; that which is absolutely perfect. In his first epistle, John sums up the message of Christ Jesus in these words: "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." The light in which is no darkness at all is infinite light. Life which knows no death is infinite Life. Truth in which is no error at all is infinite Truth; it is without limit in excellence.

From these facts, as set forth in Christian Science, it is obvious that God is infinite. Mrs. Eddy declares (Science and Health, p. 249), "God is the infinite, and infinity never began, will never end, and includes nothing unlike God." It should also be obvious that man, made in the image and likeness of

God, reflects His infinitude, a fact stated in *Science and Health* as follows (p. 258): "Man reflects infinity, and this reflection is the true idea of God." As we enlarge our understanding of the term infinity, we enlarge our understanding of God, and our understanding of man as God's reflection.

This enlarged understanding of the infinite nature of man's true selfhood naturally finds expression in a greater sense of freedom and dominion. The self-distrust which may have limited one's accomplishments, or even have brought failure in one's endeavors, is gradually replaced with that unwavering confidence which enabled Paul to write, "I can do all

things through Christ which strengtheneth me." The conscious realization that wisdom and power are unlimited, because they are of God, and not of the human mind, destroys fear and doubt, and sets one free to demonstrate one's God-given ability. Thus through experience and practice, "here a little, and there a little," the student gains an ever clearer conviction of the truth which he may first have perceived intellectually, through his study of the Bible, *Science and Health*, and the dictionary, namely, that man, made in the image and likeness of the infinite God, reflects unlimited power, unlimited capacity, unlimited knowledge, unlimited excellence.

## SUPPLY IS UNIVERSAL

MATTIE LOUISE WALLACE

**M**ANY are in quest of a rule that will solve the problems confronting the world today, concerning government, business, home, supply, as well as health and happiness. The solution to these problems is gained through an understanding of spiritual law. In this way only can be found the remedy for the many ills that seem to present themselves.

Supply for every human need, as well as protection from every phase of evil, may be found in the all-supplying, all-sustaining power of God. Mrs. Eddy tells us on page 135 of "*Science and Health with Key to the Scriptures*" that "the miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law." This truth enables each one to obtain harmony through the understanding and application of God's law, thus gaining the right and lasting solution of human problems.

It is recorded in the twenty-first chapter of St. John's Gospel that soon after the resurrection some of the disciples were gathered together at the Sea of Tiberias, sorrowful and discouraged, lacking spiritual discernment and not knowing how to find comfort. They went fishing, and that night they caught nothing. But when the morning came, Jesus, standing on the shore, said to them, "Cast the net on the right side of the ship, and ye shall find." Heeding this admonition, they cast the net and were unable to draw it because of the number of fishes. Coming to shore, "they saw a fire of coals there, and fish laid thereon, and bread." Jesus then said, "Bring of the fish which ye have now caught."

Whatever the sense of darkness, despair, or limitation, human consciousness must finally accept the dawning truth. Turning to the light, mortals will get rid of the fear and



depression that seem to beset them. Learning to understand and obey spiritual law, men will be enabled to look on the right side—the side of Spirit—and find abundance.

In his endeavor to emphasize the great need of the world for the spiritual, Jesus asked Simon Peter, "Lovest thou me?" Today, as then, all are being compelled to consider how great is their love of the Christ, Truth. Turning from the love of material things, they must realize that true supply is an expression or reflection of real substance, of never-ending good, which is available to all.

Inasmuch as giving is as great a necessity as receiving, Jesus said to Peter, "Feed my lambs," and then reiterated, "Feed my sheep." We, then, must help to give this all-sustaining truth to all seekers, to the more mature as well as to the pure thought of the tender little ones, who so naturally reflect God's abundance of divine Love—thus bringing healing to the world. Individual right thinking aids in bringing into human experience the true substance demonstrated by Jesus.

In Hebrews we read: "Faith is the substance of things hoped for. . . . Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." It is therefore possible to realize that man, being the image and likeness of the Father-Mother God, Mind, reflects perfectly the substance which is Mind or Spirit. Proportionately as we hold to the right concept of Love, we are enabled to experience the affluence that accompanies a realization of this divine relationship. In the seeking of this substance, there can be no selfish desire, no thought that it must flow to one person only, or through any particular channel,

since every true idea eternally manifests completeness. Since there is no meagerness in true substance, there is illimitable supply of good for all God's children. Knowing this, we cannot be impoverished mentally, physically, or in estate, opportunity, or spiritual progress; for God is infinite, without limitation, and divine Love never fails.

As we progress in right thinking, allowing nothing to hinder our daily study of the truth, as taught in Christian Science, our consciousness is purged of materiality and false beliefs of self, and we gain a realization of good that knows no obstruction, no destruction or loss. Our need is not primarily for material support, but for the understanding that in God's universe all are spiritually upheld, and that nothing can bring false law into the presence of the true. Today's seeming trials are but experiences that furnish opportunities for us to prove that as we reflect divine Mind we possess the power to demonstrate God's law.

In our experience today, then, there may be found courage and cheer, for there is still a rainbow of beautiful promise—the promise of God's constant protection. Truth can never be darkened; neither can there be lack of peace, joy, dominion, or protection. Perceiving the sunlight of omnipotence, good obliterating every sense of evil, we can have no consciousness of darkness or cloud. Belief in such conditions recedes from the mental horizon of one who is learning at all times to reflect God, good. As our thought is lifted in grateful acknowledgment of blessings received, God's allness is seen, and we find that in Him there is no evil, no illusion, but only harmony.

The nations of the world may believe that their wealth, their stand-

ard or standing, comes from material supply or values. But we must cease to think in terms of matter or money, for real supply is infinitely more than that. It is love—love for our fellow men, for our country, our government, and for all nations. Above all, it is love for God, the omnipresent Ruler, the Giver of infinite good. Does supply equal demand? Yes, all supply is from Him, satisfying all right demands. It is ever present, ever operating. As there is no limit to real substance, there is no limit to supply, no hindrance to ability or activity and its just compensation.

On page 253 of *Science and Health* our Leader represents Spirit as saying: "I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM." She also says in "Miscellaneous Writings" (p. 165): "The last appearing of Truth will be a wholly spiritual idea of God and of man, without the fetters of the flesh, or corporeality. This infinite idea of infinity will be, is, as eternal as its divine Principle. The daystar of this appearing is the light of Christian Science." As men waken to the spiritual understanding of God, supply is made manifest.

## THE SECRET PLACE

JOHN WHITE

THERE is a path no fowl hath ever known,  
Which no voracious vulture's eye hath seen,  
A hiding where no eagle yet hath flown,  
A highway where no lion thought hath been,

A place where only harmony is found,  
Where man, God's perfect image, ever dwells—  
E'en like the unshod patriarch's holy ground—  
Where love with peace discordant fear dispels.

Truth doth alone reveal this secret place,  
Leading the earnest heart where it may learn  
How man, idea, dwelleth face to face  
With incorporeal God. There to discern

That in him, man, there dwells a perfect peace.  
Uplifted consciousness Truth will sustain,  
Till mortal sense of time and error cease,  
And only qualities of God remain.

Onward then, go! Thou never art apart  
From thy dear kin, ideas true of Mind,  
Love, truth, joy, peace—brothers of quiet heart—  
All that is pure and perfect, good and kind.

Press forward then and upward, out of night;  
Loosen thy grasp on matter and the sod!  
Yon veiled, yet glistening path waits in the light  
For you, O man, thou son of perfect God.



# THE VULGATE

By THOMAS L. LEISHMAN

AS Christianity spread westward from Palestine and became more and more firmly rooted in the far-flung dominions of the Roman Empire, it was but natural that the need should arise for renderings of the Bible in Latin, the official language of that empire, and, as a result, there came into existence a number of more or less desultory translations, usually grouped together under the general title of "the Old Latin Version." Towards the close of the fourth century, however, a certain Damasus, then Bishop of Rome, decided that it was of prime importance for the spread of Christianity that someone should prepare a more standard version of the Bible, which would improve upon, and ultimately supersede, the "Old Latin" texts, which were clearly in need of revision. The man whom Damasus forthwith appointed to carry out this important task was his secretary, Eusebius Hieronymus — popularly known as Jerome—one who appears to have been well fitted to undertake this work, for he had a good Latin style and had studied Greek for many years, while he possessed an adequate knowledge of Hebrew.

The Version which Jerome at length gave to the world, is now known as "the Vulgate"—a term which derives from the Latin "vulgata," meaning "common," and which was applied to it because it was intended to be, and eventually became, the commonly accepted Latin version of the Scriptures.

Jerome's work was not entirely that of a translator. In producing his version of the New Testament he

seems simply to have revised, rather cursorily, certain of the "Old Latin" texts which were then in use; and it may be observed that even this somewhat timid revision aroused a storm of criticism among the conservatives of the day. As regards the Old Testament, however, his work provides much greater evidence of originality.

The Vulgate in its present form also contains the books which are known to Protestants as "the Apocrypha." This term, commonly applied to books of doubtful inspiration or authority, is far from being a modern one, for it was used by Jerome himself in his original preface to the Vulgate, where he lists the very books now found in the Authorized or King James Version of the Old Testament, adding that "whatever is beyond these is to be placed among the Apocrypha," and that such apocryphal books "are not in the Canon." At the insistence of some of his friends, however, he finally agreed to revise earlier renderings of Judith and Tobit, with the result that these two books came to be included in his version during his lifetime; but the remaining apocryphal books were not inserted until long after his passing, being then taken from the Old Latin Version.

The Vulgate is of great historical importance, because for about a thousand years, up to the time of the Reformation, it was the chief Bible of the Christian world, while at the Council of Trent, held in 1546, it was recognized as the authentic and authorized Bible of the Roman Catholic Church, and so it remains until this day.

# THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK,  
"SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

DUNCAN SINCLAIR  
Editor

VIOLET KER SEYMER

GEORGE SHAW COOK

Associate Editors

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EDITORIAL

JUNE, 1937

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## ANNOUNCEMENT

FOR some time past the ever-increasing development of our movement has added to the duties and responsibilities of our Board to such an extent that the heavy demands upon our time and attention have reached the point where an adjustment of existing conditions is imperative, in order that we may attend more assiduously and capably to the affairs of the Church imposed by the Manual upon the office we hold.

The periodic increase in membership of The Mother Church; the many new churches and societies constantly being organized; the steady growth of the numerous affairs of our three charitable institutions of which we are trustees, together with insistent demands upon our time from other activities es-

sential to our movement, in addition to daily interviews, correspondence, and special meetings, make this announcement necessary.

We have, therefore, unanimously decided to relinquish our class teaching after January 1, 1938. The keen reluctance we feel in giving up so great a privilege as teaching Christian Science and the opportunities for growth which it offers, is somewhat mitigated by the fact that those who might come to us for teaching will find other teachers equally qualified who will receive them into their classes. As heretofore, we shall continue to hold our Association meetings annually as provided by the Manual.

THE CHRISTIAN SCIENCE  
BOARD OF DIRECTORS

## PRACTICAL CHURCH MEMBERSHIP

ON page 583 of "Science and Health with Key to the Scriptures" Mrs. Eddy defines the ideal spiritual Church, and immediately thereafter states the nature of the church which as an institution is through its membership demonstrating the ideal Church. Thus, the ideal Church is "the structure of Truth

and Love; whatever rests upon and proceeds from divine Principle." It is altogether spiritual, since it is "the structure of Truth and Love" and has as its foundation divine Principle. Nothing unspiritual, nothing imperfect, has aught to do with the ideal Church, which is a divine idea.

The second part of the definition



of Church given by our revered Leader refers to the institution which is engaged in the work of demonstrating the ideal spiritual Church. It reads, "The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

Now the Christian Scientist is deeply grateful for the fact that he has had so clearly defined for him the nature of the Church of God—the ideal Church—and of the church which, as a human institution, is engaged in demonstrating the ideal Church. Both definitions are constantly before him as he endeavors to be faithful and steadfast, the first definition acting as a never-varying standard, the second serving as a guide to remind him of what is demanded of him by way of demonstration.

It will repay every member of the Church of Christ, Scientist, as an active worker, to make a prayerful study of the second part as well as the first part of the definition. He will note that he should give proof of the usefulness—the utility—of his church, by helping to elevate the human race spiritually. He will observe that the usefulness of his church will be shown in the awakening of mankind out of the dream of life and intelligence in matter, through the understanding of spiritual ideas. He will see, further, that the understanding of its membership will be manifested in the healing of disease and the casting out of all manner of error, including sin.

The Christian Scientist should

know exactly where he stands as a member of the Christian Science church. Never for a moment should he lose sight of the ideal Church, "the structure of Truth and Love;" never should he fail to remember that the essential purpose of the church with which he is joined in membership, is to demonstrate on earth the truth of God's allness, and the power of Truth and Love to destroy all that is unlike good. He will prove himself to be a genuine Christian Scientist by the spiritual quality of his thoughts and their power over evil, or error.

It is most important that we practice assiduously what we know of Truth and Love, for this is the way of spiritual growth. Mrs. Eddy writes (*ibid.*, p. 323), "In order to apprehend more, we must put into practice what we already know." There can therefore be no place for inertia or idleness. There should be willingness to serve on the part of all church members. But willingness to serve is very different from desire to dominate. How well the spirit of service is set forth in such statements as these by Paul: "Walk in love, as Christ also hath loved us" (Ephesians 5:2); "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5)! And in that of Jesus, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3), which emphasizes the need of the humility so essential in all who take part in church work.

In our endeavors to bring the Christ, Truth, to mankind and to prove its healing efficacy, we must be alert to detect the efforts of evil to thwart our righteous purpose. But never should we fear evil, however

sinister its suggestions may appear. For evil, as Christian Science teaches, is unreal—nothing—God, good, being All-in-all. "The audible and inaudible wail of evil never harms Scientists, steadfast in their consciousness of the nothingness of wrong and the supremacy of right" (Miscellaneous Writings, p. 267). What an inspiring and helpful statement! Not for an instant should we be taken in by the suggestions of evil; not for an instant should we believe that evil has intelligence or power; not for an instant should we allow ourselves to believe that the evil thoughts of mortals can do injury to us in the slightest degree. God, good, is infinite; and evil beliefs, no matter whence they may seem to come, are powerless because they have no real existence. But every Christian Scientist engaged in demonstrating the real or ideal spiritual Church, must protect himself by specific mental work—realizing the allness of God, good, and the unreality of evil—in order to annul the false claims of evil.

The work of the Christian Scientist in demonstrating the ideal Church—the church triumphant—calls for patience, perseverance, and a great measure of love. He must not

only serve his fellow men understandingly, scientifically, he should also recognize and acknowledge this service when it is performed by others. One of the most valuable of gifts we can bestow on a fellow worker is a gracious word of thanks or encouragement. And always, thought that is scientific is a blessing precious beyond words. For he alone who possesses it can separate the wheat from the tares, the true from the false, the good from the evil, retaining the real and discarding the unreal.

Since the Christian Science movement is world-wide in the scope of its activities, great demands are made upon its membership. Not only have the local requirements of branch churches to be met, but the more comprehensive needs of The Mother Church have also to be adequately sustained. This necessitates, on the part of all church members, a clear understanding of the nature of real substance—spiritual substance. For as spiritual substance is understood, as it is known to consist of Spirit and spiritual ideas, which are ever reflected by man, the supply necessary to meet the churches' needs is abundantly realized.

DUNCAN SINCLAIR

## THE CHRISTIAN

**C**HRISt JESUS, the perfect Christian, used his knowledge of God for humanity's redemption from sin, disease, and death. He used it for his own ascension beyond the material concept of existence, by which he refused to be bound. Redemption from all evil is still the purpose of Christianity. The spiritually consecrated Christian is not an inactive member of a Christian sect, or a

theoretical religionist. He is required to demonstrate by his healing works the infinitude of Spirit and the unreality of matter, as did the Founder of Christianity.

Christian Science reveals the basis of Christ Jesus' teaching and healing. It shows its students how to do the works which he did, and how to ascend above the material sense of existence as he ascended. His self-



forgetful labors, blending with his unparalleled virtue, enabled Christ Jesus to liberate the victims of materialism who turned to him for help. In one sense "virtue" is defined as "potency; efficacy," and "virtual" as "relating to a virtue, or efficacious power; energizing (Archaic)." Christianity's advance today rests upon the proof of spiritual power which it presents, and the love with which it ministers to stricken mortals. The world is waiting for multiplied evidence of the potency and efficacy of Christian teaching and practice.

On page 556 of "Science and Health with Key to the Scriptures" Mrs. Eddy states that "Christian Science may absorb the attention of sage and philosopher, but the Christian alone can fathom it." One cannot fully grasp and apply this teaching through intellectual effort. It must be apprehended spiritually. Spiritual vision, combined with Christian character, is indispensable if one would be instrumental in lifting from humanity its burden of physical and moral affliction. A representative of Christ, Truth, cannot accept the evidence of the physical senses which misrepresents God and His perfect spiritual manifestation. Christian Science deals with all evil as deception, not reality. In Revelation it is written, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." From this deception of evil, humanity is destined to be awakened. One is deceived into fear of evil in the form of disease, poverty, and so forth. Another is deceived into being lured by evil in one form or another.

Faced with urgent human problems and knowing that Christian Science provides for their solution,

the Christian Scientist sets himself to express the Science and the spirit of Christianity with untiring energy and love, even as did Christ Jesus. He is in the world in so far as he is ready to serve those who seek the Christian service and redemption he has to offer. He is not in the world in regard to thinking along the old material lines and living as the worldling lives.

"If any man have not the Spirit of Christ, he is none of his." Taking his stand for Spirit, the Christian Scientist is equipped to annul the bane of materiality. His love of good and his proof of its healing power are the tests of his achievements as a Christian. Relying upon the unfailing power of God, the Christian Scientist knows how to express confidence, ceaseless gratitude, and fathomless joy in all his undertakings. He exposes the unreal, godless nature of sin and fear, and the redeeming power and tenderness of divine Love. Times without number he sees the stain of sin fade out in an individual through the appearing of spirituality. Times without number he sees the pure ideas of divine Mind obliterating false thinking, vice, and suffering in human consciousness. On every hand he sees the spiritual awakening of individuals who had given no indication of spirituality until Christian Science revealed to them its hidden spring.

Our Leader writes, "Love is the Principle of divine Science; and Love is not learned of the material senses, nor gained by a culpable attempt to seem what we have not lifted ourselves to *be*, namely, a Christian" (Miscellaneous Writings, p. 234). Christian Science rules out hypocrisy and establishes sincerity. It reveals the consistency and har-

mony of cause and effect—God and man. It demonstrates the inability of evil to deceive or defeat one whose weapon of defense is spiritual enlightenment.

However low an individual may have fallen humanly, it is never too late for him to learn that God, Spirit, upholds man's spiritual level. It is never too late for him to prove that in the sight of God there is no fallen man; there is only God's upright witness. Many who had lost their self-respect, their interest in life, their hope and their means of livelihood, their health and their happiness, find that as they grasp and practice Christian Science their entire outlook and experience undergo constant renewal and regeneration. They find themselves able to resist evil and respond to good as never before. Godlikeness is within reach of all, for achievement is spiritual, not personal, and in Christian Science one is judged by present, not past records.

The standard of a watchful Christian Scientist is not lowered. The practice of this scientific religion calls for invariable love and compassion, unfailing patience and perseverance in turning humanity's

weary gaze to the new heaven and new earth. One to whom the Science of Christianity is revealed must needs live joyfully and fruitfully. He rejoices in bringing into evidence the power of infinite Life, Truth, and Love. In order to maintain and extend his spiritual vision, he casts the beam of belief in evil out of his own eye, and when asked to do so, out of his brother's eye. He stands for the omnipotence of good, as did Christ Jesus, the most exalted Christian the world has ever known. He stands for Christian Science and its Discoverer, Mary Baker Eddy, acknowledging her as revelator in this age, and revering her example of Christian character and healing works. He is eager to give up every would-be hindrance for the "pearl of great price"—the gain of divine Truth.

Our Leader writes (*ibid.*, p. 19), "He who has named the name of Christ, who has virtually accepted the divine claims of Truth and Love in divine Science, is daily departing from evil; and all the wicked endeavors of suppositional demons can never change the current of that life from steadfastly flowing on to God, its divine source."

VIOLET KER SEYMER

## FREEDOM FROM ENVY AND JEALOUSY

WEBSTER defines envy (verb), in part, as follows: "To long after; to desire strongly; to covet;" and part of the definition of covet (verb) is, "To long inordinately for (something that is another's)." Therefore, it will be seen that in one sense envy and covetousness are synonymous.

It was evidently this form of envy that Jesus sought to rebuke when, according to Luke's Gospel, "one of

the company said unto him, Master, speak to my brother, that he divide the inheritance with me." After asking the question, "Man, who made me a judge or a divider over you?" Jesus continued, apparently for the benefit of all present, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseseth."

Deceived by the belief that life is



in matter and that matter sustains life; blindly accepting the suggestion that an abundance of things gives satisfaction, mortals who find themselves with few things are often envious of those who have many things. This is the error that Jesus uncovered in the instance referred to above, and against which he warned his hearers.

Envy and covetousness are based upon a mistaken sense of what constitutes true substance and real happiness. And when it is understood, as Christian Science teaches, that God, Spirit, is the only real substance, and that man, His image, is endowed with the power to include by reflection all the spiritual ideas that express God, the excuse for envy and covetousness disappears.

One son of God could not possibly have a single idea at the expense of another. All have the same source of supply—divine Love—which is infinite, inexhaustible, impartial, and all have equal capacity for reflection. Therefore, the belief that persons, conditions, or circumstances could possibly deprive anyone of his rightful and divinely bestowed heritage of ideas, is without real basis.

In her definition of "Red Dragon," found on page 593 of "Science and Health with Key to the Scriptures," Mary Baker Eddy places envy in the same category with animal magnetism. And on page 281 of "Miscellaneous Writings" she says, "The doors that this animal element flings open are those of rivalry, jealousy, envy, revenge." In the same paragraph, she continues: "I learned long ago that the world could neither deprive me of something nor give me anything, and I have now one ambition and one joy. But if one cherishes ambition unwisely, one will be chastened for it."

Should one cherish ambition unwisely, one might be tempted to envy the position, advancement, and achievement of others. But it would be far wiser for one to regard such progress on the part of others as encouragement to believe that he, too, can advance in the same way—through utilization of divinely bestowed intelligence, wisdom, and love. This is especially true when one realizes that progress along right lines and in true avenues of service is made only through acknowledging God, universal good, as the only source of inspiration and ability.

While envy is often entertained with regard to things, and jealousy with regard to persons, they are, nevertheless, twin evils, and both spring from the same root. Both are the offspring of fear. They are due to the fear that someone can have something or be something that another cannot have or be. Such may seem to be the case in human experience, but in divine reality it is utterly impossible, because of the inherent equality of the sons of God.

It has already been seen that because of the universal nature of divine Mind, one child of God could not possibly have or enjoy anything that it is not equally possible for all of God's children to have and enjoy. It is likewise true that no son of God could be in the place of another. Each individual is forever in his right place in the universe of Mind, and all express a right sense of co-ordination and of what is humanly called co-operation. Thus the kind of fear commonly known as jealousy is seen to be without basis and consequently without power to harm.

Our Leader, commenting, on page 542 of *Science and Health*, on the Bible story of Cain and Abel, writes, "To envy's own hell, justice con-

signs the lie which, to advance itself, breaks God's commandments." One of these commandments, as all who are familiar with the Mosaic Decalogue will recall, is, "Thou shalt not covet."

Paul, the Apostle, in his great epistle to the Galatians, wrote, "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." This admonition was given centuries ago to members of one of the primitive Christian churches, but it is of equal value today, and should

be regarded as applicable to situations that sometimes seem to arise in churches of all denominations. Let us, therefore, as Christian Scientists, be willing to profit by this advice, and let us with ever-increasing earnestness strive to demonstrate, by means of Christian Science, our complete freedom from envy and jealousy through understanding that these evils have no existence in the Mind which is God, divine Love, and therefore that they form no part of the real experience of man, who is created and forever exists as God's perfect likeness.

GEORGE SHAW COOK



## ITEMS OF INTEREST

[As published in the *Christian Science Sentinel*, April 3, 1937]

In 1930-1933, The Mother Church was invited to buy what was offered as proof that Mary Baker Eddy got some two hundred lines for "Science and Health with Key to the Scriptures" (which contains eighteen thousand lines) from an admirer of Hegel's philosophy. The alleged proof consisted of two handwritten papers: (1) a purported article or essay headed "The Metaphysical Religion of Hegel by Christian Herrmann"; (2) a purported letter dated April 21, 1866, addressed "Friend Hiram" and signed "Christian Herrmann." The letter purported to be from a man of German birth, hard pressed for money, who was returning to Germany after a long stay in the United States. "Friend Hiram" was said to be Mrs. Eddy's first pupil, Hiram S. Crafts.

Not at all convinced by the papers in question, the Directors of The Mother Church declined to consider buying them.

In 1936, there was published in Great Britain and in the United States a book by an author who participated in the foregoing attempts to sell. It included the following features, described as "newly discovered": (1) a purported article or essay headed "The Metaphysical Religion of Hegel by Francis Lieber—'Christian Herrmann'"; (2) a purported notation on the cover of the same paper, as follows: "N. B. This is Metaphysical Basis of Healing and Science of Health. Same as 'Christ-power' and 'Truth-power' Mary Baker"; (3) a purported letter dated April 7, 1866, addressed "Mr. Hiram Crafts Secretary of Kantian Society Boston Lyceum. Friend Hiram" and signed "Francis Lieber 'Christian Herrmann.'" The book included what were represented as exact reproductions of the foregoing features in type and in handwriting. The author also asserted that the first and third of the fore-



going features were written by "none other than the noted publicist and educator, Dr. Francis Lieber."

Francis Lieber (1800-1872) is described in the *Columbia Encyclopedia* as "German-American political philosopher," and in the *Encyclopaedia Britannica* as "German-American publicist." From 1857 to 1872, he was a professor in Columbia College (now Columbia University) in New York City. From 1857 to 1865, he was professor of history and political science; from then until 1872, he was professor of constitutional history and public law. Neither his biographies nor his published writings indicate that he was interested in Hegel's philosophy. In 1866, Hiram S. Crafts was a heel finisher in a shoe factory at Lynn, Massachusetts.

In 1930-1933, during the solicitations just described, none of the solicitors who spoke or wrote at that time made any assertion or claim corresponding to the purported notation by "Mary Baker" just quoted. Nor did any of them make any assertion or claim that the letter or manuscript then offered for sale was written by Francis Lieber. On the contrary, they spoke as if Christian Herrmann were an actual person.

After the book in question was published, The Christian Science Board of Directors, disbelieving that the documents in question were genuine and desiring opinions from disinterested experts, put specimens of Mrs. Eddy's handwriting and specimens of Francis Lieber's handwriting (of which there are plenty), with copies of the book in question, into the hands of Mr. Albert S. Osborn and Mr. Elbridge Walter Stein of New York City, who are two of the best-known authorities on handwriting and questioned documents in the United States. These experts were consulted separately, and each of them tested the documents in question separately, but both of them reported the same conclusions, and each of them reported his conclusions and his reasons for them in detail, at length, and in positive words. The gist of their findings was that neither the purported notation by Mary Baker nor the purported signature was in the handwriting of Mary Baker Eddy, and that neither the purported letter nor the purported manuscript reproduced in the book nor the purported signature of Francis Lieber was in his handwriting.



[As published in the *Christian Science Sentinel*, April 10, 1937]

#### IN APPRECIATION OF THE CHRISTIAN SCIENCE MONITOR

The following has been received from a correspondent in England: "I have found that receiving the *Monitor* some ten days after its date of publication, by no means nullifies its usefulness as a newspaper. I am one of the vast number of readers who proclaim that the *Monitor* keeps them abreast of the times in world affairs. Because its news is often put out with more than a hint of the fundamentals lying back of it, I am able to take it up and follow it in the national press with a clear appreciation of its significance, and find I lose nothing while waiting for the current issue of the *Monitor* to put me wise on new and interesting situations."

[As published in the *Christian Science Sentinel*, April 17, 1937]

The Annual Meeting of The Mother Church will convene at 2 p.m. on Monday, June 7, 1937. Cards of admission may be obtained by members who call in person at the Sunday school room of The Mother Church Extension on Saturday, June 5, and on Monday, June 7, between the hours of 8.30 a.m. and 2.30 p.m. It will be helpful if those who can do so will obtain their cards on Saturday.

The matter of reserved seats has been given careful attention and trial in various ways for the past several years, and the conclusion has been reached that the most equitable arrangement is to have as few reserved seats as possible. In other words, they will be reduced to a minimum. However, as in previous years, seats will be available in both edifices of The Mother Church, including the vestry in the original edifice and the Sunday school room in the Extension. Loud-speakers will be placed so that the proceedings of the meeting may be readily heard in these several locations. The doors of the edifices will be opened at 12.45 p.m. on the day of the meeting. Workers will be stationed at the doors to assist the visitors.

The Annual Meeting of The Mother Church is a joyous and responsible occasion. As our Leader says of it in "The First Church of Christ, Scientist, and Miscellany" (p. 125), "It requires you to report progress, to refresh memory, to rejuvenate the branches and to vivify the buds, to bend upward the tendrils and to incline the vine towards the parent trunk."



## A NEW EDITION OF THE CHURCH MANUAL

For several years the demand has been growing for an edition of the Church Manual by Mary Baker Eddy, uniform in size and binding with the standard pocket editions of Mrs. Eddy's writings. The Trustees under the Will have authorized the publication of such an edition, and copies are now available.

In the new publication, to be known as the Plain Print Edition, the text of the By-Laws is set in 12-point Bodoni type, with marginal line numbers. The new edition is printed from new plates on heavy India Bible paper, and bound in black, in brown, and in blue morocco, limp, round corners, gilt edges, price \$3.00; Reading Room price \$2.70.

Librarians are requested to record the new edition in the Catalogue of Mrs. Eddy's Works on file in all Reading Rooms.

Orders and remittances should be sent to HARRY I. HUNT, Publishers' Agent, One, Norway Street, Boston, Massachusetts, U. S. A.



## NOTES FROM THE PUBLISHING HOUSE

### NEW EDITION OF LANDMARKS

Announcement is made of a new edition of the book, "Landmarks for Christian Scientists from Bow to Boston." This new third edition contains several pictures which did not appear in the two previous printings. Included in the book for the first time are views of the Mapparium in the

Christian Science Publishing House; First Church of Christ, Scientist, Oconto, Wisconsin, and the Sanatorium of Christian Science Benevolent Association on Pacific Coast. The binding is blue, with silver lettering. Price \$5.00.



## ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

Applications for admission to membership in The Mother Church may be sent to the Clerk at any time throughout the year. It is desirable that applications should be forwarded in ample time so that they may receive the essential preliminary attention before the date of election. The receipt of an application by the Clerk does not make the applicant a member. Applications are acted upon by the Board of Directors, twice each year, as provided by the Manual of The Mother Church, Article XIII, Section 2.

The receipt of all applications is acknowledged by the Clerk; and on the date set for consideration, notice of acceptance or rejection is sent by the Clerk to those whose applications have been received in time. Should an applicant not receive such notice, he is requested to communicate with the Clerk before forwarding a second application. A member of a branch church, on being admitted to membership in The Mother Church, should notify the clerk of his local branch church of his acceptance.

Application forms may usually be obtained from Reading Rooms and from the clerks of branch organizations, or they may be secured by addressing EZRA W. PALMER, Clerk, 107 Falmouth Street, Boston, Massachusetts. Cable address: Church, Boston.



## CHANGE OF ADDRESS

When sending a change of address, the following points should always be included in the request:

- (1) New address
- (2) Old address
- (3) Name of each periodical subscribed for

Unless all this information is given, prompt changes cannot be made.

The co-operation of our subscribers is earnestly requested, as the receipt of this information will lessen the necessity of mailing duplicate copies because of undelivered periodicals and also save the Publishing Society a considerable amount in postage, which it is necessary for us to pay on undeliverable literature returned to us.



## REMITTANCES

Will subscribers kindly make remittance to the Publishing Society either by check or postal or express money order. It is not safe to remit in currency, and it is because money thus sent has sometimes been lost in transit that we are requesting that only checks or money orders be used.



## TESTIMONIES OF HEALING

The statements with regard to healing made in the following testimonies have been carefully verified. The original testimonies and their respective verifications are on file for reference in the Publishing House.—THE EDITORS.

[Original testimony in German]

WITH a grateful heart I should like to bear witness to a wonderful healing experienced through Christian Science. It occurred when I first heard of this Science. For a number of weeks I had suffered from a very painful inflammation of the middle ear, so that I sought medical aid from an ear specialist of high reputation in Berlin. After several weeks this doctor informed me very tactfully that my hearing could not be saved. In spite of all the efforts he had made, I was to remain deaf in one ear! Quite dejected, I returned to the house where I lived and told a fellow boarder, who was a Christian Scientist, of the doctor's verdict. She advised me not to leave untried the last resort and to have Christian Science treatment. I asked a practitioner for help. I had one treatment and was healed then and there. Overjoyed and grateful that I could again hear everything as clearly as before, I ran back to the house, stopping again and again on the way, holding the other ear closed to see whether I could hear with the previously deaf ear. Everything was as it should be and remained so. There was never any relapse or weakness in hearing.

Then, through great disappointments, I strayed away from Christian Science for some years. Again I became ill, this time with ulcers of the stomach. Once more I called in medical aid, without realizing that God, Mind, is the only healer. The doctor insisted on an operation if there was to be any help at all for me. The pain increased immeasur-

ably, the stomach would take no more nourishment, and I would not hear of an operation.

Then my mother said to me, "You had so much help from Christian Science at one time; take it up again!" I asked for help from a local practitioner, who immediately took up the work for me. After two treatments I was absolutely healed. When the pain stopped I found I had a big appetite; everything agreed with me, and I did not need to keep to any diet. I have remained hale and hearty to this day.

How very grateful and happy I am for these blessings, which only he can wholly comprehend who like me has had a glimpse of the great power which Mrs. Eddy has given us through her glorious teachings in "Science and Health with Key to the Scriptures"! I give God the glory.—*(Mrs.) Charlotte Gleixner, Königsberg, Germany.*

I SHOULD like to offer my written testimony as to the healing and saving power of God as experienced in Christian Science. So many times, when in need of comfort and help, I have turned to the testimonies of others as given in our periodicals and have rejoiced over the blessings that have come to them. I realize the truth of the statement on page 13 of our textbook, *Science and Health* by Mrs. Eddy, "Love is impartial and universal in its adaptation and bestowals."

When I was eight years old Christian Science healed me of a severe ear trouble. But as my parents were not interested at that time in learn-

ing more of this wonderful teaching I knew nothing more about it until I became a grown woman. After I had experienced most of the pleasures mortal mind had to offer, I longed for something that would give me peace and contentment: certainly it could not be found in the world's way. At this time, when I was desperate because of a mistake I had made, the thought came as a voice, "Now is the time to turn again to Christian Science." I found a loyal practitioner and with her aid, together with consecrated study and effort on my part, the mistake was corrected in six months and I was free to accept the blessings God had for me.

I married a student of Christian Science and together we have been traveling the path from sense to Soul, always putting God first. There have been many trials and struggles, but Christian Science has never failed to meet our need, and we have learned by experience that, as our Leader says (*ibid.*, p. 66), "Trials are proofs of God's care."

I should like to speak about one healing in particular. When a child, on my way to school one day I slipped on the ice, falling backward. Shortly afterwards a pain manifested itself in my shoulder. This continued intermittently for many years. About thirteen years ago my husband and I were going to attend a lecture on Christian Science. My arm seemed useless, the condition was so aggravated, and I asked my husband to help me. He declared the truth all the way to the church. Almost immediately after I took my seat I heard a click, and then it seemed as if fingers reached into my back and moved a bone; a sense of warmth flooded my body and I knew that I was healed. In former years many

osteopaths and chiropractors had tried to find and adjust a dislocated bone, but without success. Truly, God is our great Physician. I have never had a return of this trouble.

I cannot express in words my gratitude to God, to our Way-shower, and to our beloved Leader for the blessings that have come to me and to my family. My mother is now a student of Christian Science, and my son expresses his gratitude for its teachings. I am grateful that all mankind has a panacea for its woes.—  
(Mrs.) Dora H. Badger, Los Angeles, California.

I am happy to add my testimony to that of my wife. It has been proved to me over and over again that Christian Science always heals discord of any kind—be it physical, mental, domestic, financial—when it is applied understandingly, and when the one in whose aid it is invoked is receptive to its ministrations.

When, in 1915, a friend recommended that I try Christian Science, I was wrestling with a business difficulty. There seemed to be no way to adjust it harmoniously. My concept of Christian Science was that it might be efficacious in cases where people were suffering from imaginary ailments; for neurasthenics; for those who were obsessed with "self." But I was very skeptical about its ability to do anything for me in this instance. However, I called to see a practitioner. After listening for a few minutes to her explanation of the teachings of Christian Science, I realized that they were true. A man-made law denied me any relief from the trouble I was in, but I was convinced that God's law superseded it. Through the practitioner's help a remarkable series of occurrences took place, and eighteen months later the

difficulty was satisfactorily adjusted. During this period the good seed had been taking root in my consciousness. I began the study of the textbook, *Science and Health* by Mary Baker Eddy, which study I have continued ever since.

Christian Science has done wonders for me. I have been instantaneously healed of very severe pain; I have been guided, protected, strengthened, uplifted—benefited in innumerable ways. Harmful habits have been overcome, and I am daily being “transformed by the renewing of [my] mind.”

My increasing desire is to do my part in the great work of disseminating throughout the world this healing truth and to be true to God, our Father-Mother; to Christ Jesus, who showed us the way; to Mary Baker Eddy, our inspired Leader; to my fellow men, and to my real selfhood.—*H. Gordon Badger, Los Angeles, California.*

WITH a heart full of gratitude I wish to tell of some of my experiences in Christian Science. Over twenty years ago I first asked help of a practitioner, and this Science has met my every need during all these years, physically, mentally, and also financially. I was healed immediately of a very troublesome skin disease, and it has never returned.

Over this period of time I have studied and worked in Christian Science, and have had many problems to overcome; some have been overcome instantaneously and others not so quickly. Financial, physical, and family troubles have been met with the understanding of this unfailing law of Love and justice which we have learned about through Mrs. Eddy and her book “*Science and*

*Health with Key to the Scriptures*,” and the loving help of faithful practitioners, to whom we have turned a number of times.

For all these experiences I am truly grateful, and most of all for the understanding that has helped me to see that “the central fact of the Bible is the superiority of spiritual over physical power” (*Science and Health*, p. 131). This has been the greatest gift of all.—(*Mrs.*) *Irma Cole Ahrens, Kansas City, Missouri.*

SOME years ago, when in a state of utter weariness and despair, I turned to a friend for comfort and help. She told me gently that it was all God’s will, and that I must accept it as such and not question it. This answer to my search for help awakened me, and I said, “If this is God, I don’t want Him.” That night, I knelt by my bedside, weary, ill, disillusioned in the God I had always tried to serve. I was speechless; I tried to say the Lord’s Prayer, but I rose in rebellion at the words “Our Father” because He seemed no father to me. I was spiritually hungry; I felt lost that I now had not even a God to love. My heart rose in earnest, humble desire to find some help, and I resolved there and then that I would diligently seek for a power of good, which I believed existed somewhere, and that wherever my seeking took me, there would I follow.

I had previously worked in an orthodox church, but now I stepped out, seeking this power for good. My search led me almost everywhere—practically all isms were tried, but it was always the same, I was lost and lonely. Then, one Sunday evening, I walked into a Christian Science church. It was all very strange to me, and I did not understand it;



but there at least I was conscious of a wonderful sense of peace. I attended about five Sunday evening services, and then decided to ask someone to explain the doctrine of Christian Science to me. I was very lovingly given the textbook, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I decided that after a fair reading I should know if my search was over and if I had at last found the God for whom I had been searching, a God who really is Love.

Within a month, after I had read and studied no farther than the first chapter, on Prayer, I was compelled to admit that I had experienced a wonderful healing.

About five years previous to these experiences I had undergone an internal operation, which had given only temporary relief and had left me with the absolute necessity of wearing an abdominal belt and having constant treatment. I was never free from pain, and my trouble was the greater because medical experts had told me that I must have another and more serious operation. This I never had, thanks to the truth of Christian Science. The same medical experts told me that I could never have a second child, but again Christian Science proved to be the truth, for some two years after my healing, a fine, healthy son was born, under most harmonious conditions.

That child's growth has been a daily unfoldment of life harmonious. From babyhood into childhood, he has been absolutely free from any material laws of feeding and teething. Year after year has opened out to me the wondrous truth of man's unity with God, and no words can ever express what this truth has done for me. Truly it has given me

the God I sought, a God who is Love, divine Principle, a God of justice, the knowledge of which has brought me peace and radiant, abundant health.

In humble gratitude I offer this testimony and thank God for my freedom from the bondage of error. My desire is to be a worthy follower of Christian Science. I am enriched by my membership with The Mother Church and a branch church, and I am very grateful to be able to help in various church activities.—(Mrs.) *Lila Barber, Buxton, Derbyshire, England.*

God is Love. In Him "we live, and move, and have our being." To dwell in the love of God and to have that Mind in us "which was also in Christ Jesus" was the way of salvation taught me from my childhood, and so for many years I tried to put into practice this truth. There came a stage in my experience when I was not satisfied with any explanation of suffering I had yet known, and I searched to find the way out on this subject. Having learned something of Christian Science teaching, I was attracted to attend a church service and learn first hand of its teaching.

I therefore attended my first meeting, looked up a Reading Room, and there read "The Life of Mary Baker Eddy" by Sibyl Wilbur, and articles in the *Journal* and the *Sentinel*. Almost at once I purchased a copy of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and began the reading of this textbook. Having completed the reading, and believing that this book set forth the great revelation of healing to mankind, I inquired for a practitioner and was kindly directed to one. Through the help of this one and my continued reading I had my

first healing. I found it unnecessary to continue the wearing of glasses which I had worn almost continuously for ten years. Following this, my thought was healed of any reliance on osteopathy or chiropractic for relief from physical discomfort. Through my study I have also experienced a new freedom from ills resulting from changes of temperature and exposure to weather. I am most grateful for the above-named healings and for all others which I have experienced individually, and for those which I have known others to have through Christian Science. Science is my daily help. Our Leader, Mrs. Eddy, has said (*Science and Health*, p. 494), "Divine Love always has met and always will meet every human need."

I am grateful for membership in The Mother Church and in a branch church, for the Lesson-Sermons in the *Christian Science Quarterly* and all the literature, the Reading Rooms, the practitioners, the members of the Board of Lectureship, and all those who are bringing this gospel of Truth to mankind.—(Mrs.) *Lisla May Marsh Ellis, Buffalo, New York.*

As I have very often received encouragement from the testimonies of others, gratitude impels me to tell some of my experiences with Christian Science, which is demonstrable Christianity. It has quickly healed me of many physical ailments, such as measles, scarlet fever, severe colds, sprained ankle, influenza, ptomaine poisoning, strained ligaments, headache, and numerous other inharmonious conditions. There have also been slow healings, which necessitated self-examination and the elimination of undesirable traits of character. I was troubled for many

years with partial deafness, which threatened to terminate my career as a musician. Gradually the realization that good hearing is hearing good, was unfolded in my consciousness. I pondered and learned to love Mrs. Eddy's statement on page 213 of *Science and Health*: "Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul—through spiritual understanding." Signs of improvement encouraged me, and one day a testimony in *The Christian Science Journal* directed my attention to Jesus' words, "Blessed are your eyes, for they see: and your ears, for they hear." My healing was completed soon after this.

Protection from accidents while I was traveling many thousands of miles by automobile and the returning of lost articles are additional proofs of God's goodness. At one time a valuable musical instrument was taken out of my car. Since there was no way of tracing the one who took it, I was told that I would never see it again. Work was immediately begun by a Christian Science practitioner, and I held constantly to the thought that God never created a dishonest man. After nine weeks the instrument was located in a pawnshop, and was returned to me in perfect condition.

I am grateful for having had the privilege of regularly attending a Christian Science Sunday School for many years. Although I did not seem to be very receptive to the truth at that time, I at least acquired a positive conviction that God is good, and that He is the only one worth consulting in times of trouble. Later, when unhappiness seemed to engulf

me, I weathered the storm by clinging steadfastly to His hand, learning many valuable and needed lessons. Today I rejoice that Christian Science has given me a deep appreciation and practical understanding of the Bible. Recently, while carrying what often seemed to be too heavy a load of work, I experienced refreshment and renewed strength on many occasions by repeating inspired statements from the Bible and from Mrs. Eddy's writings. At the end of this period, instead of being run down physically, as was predicted, I found that the reverse was true, as I was more fit physically than ever before.

Membership in The Mother Church and in a branch church has provided many blessed opportunities for service, while class instruction in Christian Science has given me a sweet sense of security in "the sanctuary of Spirit" (Science and Health, p. 15).—(*Miss*) *Rosalind E. Wal-lach, Chicago, Illinois.*

IN the urgency of a hurried departure I was introduced to Christian Science by a request that I hold in thought, whenever exigency required, the statement, "God is All-in-all" (Science and Health by Mrs. Eddy, p. 113). This was done, although not understandingly, on several occasions, and later I was led to purchase a copy of the Bible and the textbook. Then church services were attended, and the efficacy of the teachings was further proved. Since that time there have been many healings, and the circle of interested parties has widened, including besides others my wife and two young daughters.

I have been healed of blood poisoning; a poisonous spider bite was quickly healed, as was an infection

behind the thumb nail. We have also had wonderful protection while traveling by automobile.

One of our girls had an attack of mumps which was overcome the same day. She was marvelously protected when she fell one day from a second story. A sprained ankle was healed with but momentary disability, and an accompanying fever was quickly overcome. At one time this same child fell into a pruned shrub, and suffered a cut below one eye, with consequent closing of the eyes. After loving work had been done by a practitioner, one eye opened, and several days later the other also. Finally discharge from the wound ceased.

In my own case an abdominal pain was overcome with a practitioner's aid, the complete healing taking place within several days.

In the course of some financial difficulties, with the help of a practitioner our house was saved for us, and we were lovingly taken care of when all streams of supply seemed to have dried.

I am grateful for membership in The Mother Church, for the unstinted help of practitioners, for the periodicals, and for being led to the only church services I could bring myself to attend. I give this testimony, hoping it will be of service to the Cause of Christian Science.—*Bartos Bittner, Waverly, New South Wales, Australia.*

It is with gratitude that I verify my husband's testimony. During the past eleven years our physical needs have been met by the truth as taught in Christian Science. My first healing was of mastoiditis, for which I had been operated on several times eight years before learning of Science.



The discharge had continued, and there was considerable fear of the condition. After one visit to a practitioner the entire condition cleared up. Neuralgia was very quickly overcome when I earnestly studied Mrs. Eddy's writings with the aid of the Concordances, looking up everything pertaining to nerves. There have been many healings, some with the aid of a practitioner and others when our own understanding has been sufficient. For all that Christian Science has done for me and mine I am immeasurably grateful.—(Mrs.) *Moirra Bittner, Waverly, New South Wales, Australia.*

LATELY I recovered from sickness in which the sense of pain was so great that I wondered, at the time, if it would be possible for me ever to walk again. The practitioner was very faithful, and those about me most helpful, not only in giving me every needed physical care, but more particularly in obeying the instruction of our Leader, Mary Baker Eddy, in Science and Health (p. 392), "Stand porter at the door of thought." The words from the Christian Science Hymnal,

"He knows the way He taketh,  
And I will walk with Him,"

stayed with me daily, and my thinking was improved and strengthened by my holding to the statement that "God, the only Mind, does not produce pain in matter" (Science and Health, p. 413). My recovery was complete, and accompanied by the joy of increasing understanding of God.

After this time of testing, I drove with my family to a large city in order to be present at an important business meeting. We arrived in the

evening. That night, on arising to take care of our youngest child, an overpowering weariness and weakness seemed to take hold of me. Almost in collapse, I called to my wife.

She told me quietly, afterward, that to all appearances the end had come. The pulse could not be felt and breathing had stopped. There were other manifestations, also, which mortal mind says are present at such a time. Confronted with what Mrs. Eddy so clearly described as "the great fear that besets mortal existence" (*ibid.*, p. 426), there came to my wife that aggressive mental suggestion of human hopelessness: "It's all over! What shall I do!" Almost before the despairing words had finished shaping themselves, came the emphatic declaration, "But I have Christian Science!" Immediately the words followed, "God is Life." This aroused her. Fear left instantly and was succeeded by the realization that Truth was pouring in "through flood-tides of Love" (*ibid.*, p. 201), that the windows of heaven were indeed open and pouring out a blessing, and that there was no other power than God, Life. She told our eldest daughter to call a practitioner and ask him to work for life; then, turning to me, she said: "Say 'God is my Life.' Say it!" After repeated declarations, there came a great sigh, and breathing started once more. Slowly, very slowly at first, I was able to repeat the words.

Next morning I was able to attend the business meeting as scheduled, passing the entire day in the teeming city. I do not believe that others received the slightest intimation of what, to mortal sense, had taken place scarcely more than twelve hours before. My freedom from the



illusion of the night previous was so complete that my wife thought it wise to ask if there were no recollection of the experience. I did indeed recall it, but we both knew that a healing is most nearly perfect when remembrance of the error is most nearly obliterated.

This is written in grateful acknowledgment that "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." None can begin to thank Jesus the Christ for all that he has given to us. We cannot forget that "there is none other name under heaven given among men, whereby we must be saved," nor overlook his promise to pray the Father to give us another Comforter, to abide with us forever. In expressing gratitude wholeheartedly, also, to our Leader, Mary Baker Eddy, the Discoverer and Founder of Christian Science, these words in her God-inspired book *Science and Health* (p. 55) stand out with vividness: "This Comforter I understand to be Divine Science." Nothing but the power of Principle can compensate the practitioners who have worked faithfully at any hour of day or night. I am grateful, also, for class instruction, and to all those others who have helped us thus far on the journey from sense to Soul. —*Henry K. Turnbull, Madison, Wisconsin.*

THE first Christian Science healing in our family occurred in 1889, when my paternal grandmother was healed of a nervous breakdown after all other means had failed. This was one of the first healings in this community.

My mother began the study of Christian Science about 1896, when she was healed of a severe physical

condition; and in 1910 I was healed of an alarming case of diphtheria. A practitioner was working for me, but the testing time came one night about midnight when we could not reach her. My throat seemed to be closing up, and my mother sat beside my bed and declared again and again that God was my life. She asked me to repeat it with her, which I was finally able to do in a whisper. When morning came the battle was won.

I was healed of hatred while I listened to a Christian Science lecture. I have been healed of a severe injury to the neck, also of influenza. At one time, while peeling vegetables, I ran the point of a paring knife into the palm of my hand. A few days previous to this I had been studying and pondering "the scientific statement of being," found on page 468 of *Science and Health* by Mrs. Eddy, and by my declaring instantly that flesh had no intelligence to bleed or become sore, the flow of blood stopped right away and the mark disappeared very quickly.

Two testimonies which appeared in different issues of the *Sentinel* helped me to overcome erroneous physical conditions. I was ill with a cold, and so hoarse that I could not speak aloud. For two days I had tried to overcome the condition, and by Wednesday noon the sense of anxiety and apprehension was increased, for I was First Reader in our church. I began reading the testimonies in the current issue of the *Sentinel*, one of which arrested my attention. The testifier told how she had worked for some time to overcome a physical condition and was not succeeding because, as she finally realized, she was watching her body to see if the truth was working, and when she changed her method she



was healed. My thought was so darkened that I wished she had said how she had changed her method. Then this quotation came into my consciousness like rain on parched ground (*ibid.*, p. 261): "Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality." I began then to think about God and my relation to Him, and in a few minutes I was healed.

In the other instance, a testimony related the healing of a hollow tooth which was causing suffering. The realization that, since God fills all space, there are no vacuums, brought the healing. When, because of suffering, the suggestion came to me that I needed to visit a dentist, I remembered this testimony, and by using the same declaration of Truth I was healed.

One evening, while placing the evening meal on the table, I lifted a kettle of boiling water from the stove and some of the water spilled down the front of my blouse and penetrated quickly to the flesh. I began instantly to declare the truth and kept declaring it silently during the eating of the meal. The pain was overcome at once, but for a short time the burning sensation was very severe. A little later, when I changed my clothing to go to church to fill my office as head usher, the manifestation that I saw was quite startling. This statement from an editorial in a German Edition of the *Herald* came to me: "Then to guard the temple gate of our conscience means that we must at all times claim that we are awake to our own true selfhood, and that spiritual awakeness is untouched by either alarming or alluring claims of error." I kept this in my thought all evening, and when

I retired that night there were only just a few small blisters left. The whole condition disappeared in a few days.

At one time I became very much discouraged. I thought I was in the wrong place, that I was having experiences which I should not be having; that I was being held back in my work in Christian Science; consequently, I was discontented and impatient. I awakened one morning with a very heavy feeling, and in my distress I cried unto God for help. Mrs. Eddy's little poem "To the Big Children" (Miscellaneous Writings, p. 400) came into my thought, and although I had never paid much attention to it before, the poem went through my mind as clearly as though I had memorized it, and the lines of this little poem healed me:

"Father-Mother good, lovingly  
Thee I seek,—  
Patient, meek,  
In the way Thou hast,—  
Be it slow or fast,  
Up to Thee."

I am grateful for every blessing I have; I am grateful for Life, Truth, and Love, and for the blessed privilege of class instruction.—(Mrs.) *Mabel Kilborn Bacon, Logansport, Indiana.*

CHRISTIAN SCIENCE was presented to me twenty years ago by a dear neighbor, who expressed so much good that I was led to inquire into this beautiful religion.

The healings have been numerous, some instantaneous, others requiring more effort and consecration. A few of the many physical ills which yielded immediately were headaches and a severe burn caused by holding a lighted match box. A near relative



was healed of pneumonia. I am grateful for these healings, but more so for the understanding Science gives us of the Bible, which before I had not even tried to fathom.

I should like to tell of a healing received by a member of my family at a Christian Science lecture. It was necessary for this person to do the driving, and as he had been having serious trouble with an eye for several days, it seemed almost impossible for him to do so. He was determined to go, however, and was well repaid, for when he came out the eye was in perfect condition. In fact, the healing was so complete that he could not recall which eye had given the trouble. Truly our lectures are filling a great need and, if we are receptive, we cannot fail to receive a rich blessing when we attend them.

I have also been healed of grief at the passing on of a dear one, and I should like to express my gratitude for the love reflected by the practitioner who helped me during this trying experience.

I am most grateful to God and to our beloved Leader, Mary Baker Eddy; I am also very thankful for class instruction and for the privilege of serving in a branch church. —(Mrs.) *Eva Mae Wood, Essex Fells, New Jersey.*

WE have used no medicine in our home for many years, and all our problems have been solved by realizing the truth and expressing divine Love. We have been wonderfully protected.

It is a grand thing to know that we can take our problems to the realm of Mind, where all is order and perfection, where there is not an element of error; and that realizing this

powerful truth reverses mortal mind's false beliefs.

After trying a strict diet, without medicine, for diabetes, with no improvement, I realized that food of any kind had no intelligence or power to disturb or change an idea or thought of God, that my real self, as an expression of the qualities of good, had never been inflamed or disordered, and I began eating whatever was served at home or away without fear, and soon all symptoms of this offensive disease disappeared.

I have also been healed of tonsillitis which yearly was manifested over a long period of time, of heart attacks, piles, stiff neck, influenza, colds, corns, and many minor ailments, some leaving instantly when error of thought and fear were destroyed. With these discords went much ignorance and unwanted traits of character. We are truly transformed by the renewing of our minds.

I am sincerely grateful for Christian Science and to its Discoverer and Founder, Mary Baker Eddy, for her patience, perseverance, industry, and great love for mankind, which enabled her to establish a religion which is useful to all people and which can be understood by any sincere student.

I am grateful for what I understand of this infinite truth, and for the privilege of being able to help in my small way in spreading the truth. I am grateful for the Christian Science literature, for all the activities and workers in Christian Science, for the harmony it has brought into the world, and for what I know it will continue to do until the prophecy shall be fulfilled, "All shall know me, from the least to the greatest." —(Mrs.) *Pearl L. Verd, Bothell, Washington.*